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SANKARACHARYA

T. M. P. MAHADEVAN

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Dr. T. M. P. MAHADEVAN

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FOREWORD

THIS COUNTRY has produced remarkable personalities in every walk of life since the earliest times. Our history is crowded with the names of outstanding persons who have made notable contributions whether in art, literature, politics, science or other fields. Some are household words. There are many whose names are familiar but about whose life and work little is known to the public. There are others about whom people know little but who have made remarkable achievements.

The history of a country is, to a great extent, the history of its great men and women. They have moulded it and built it up. It is essential for the ordinary citizen to know something about these personalities in order to understand how our country has evolved.

Sankaracharya is one of the most remarkable personalities produced by this country. His life is an amazing narrative of achievements, both intellectual and physical, which are little short of miraculous. He is one of those outstanding personalities who have changed the course of history and culture within a short span of time. Few have been able to influence the future course of history so profoundly as Sankaracharya did, in his short but meteoric life. The brilliance of his genius was such that at a very early age he started his career by giving the message which he had come to give. He went from victory to victory and transformed the texture of Hinduism profoundly. His Advaita philosophy was a major contribution in the development of philosophical thought. By every standard, he is one of the

most outstanding personalities of the world.

The author of this book, Dr. T. M. P. Mahadevan is not only an authority on Sankaracharya, but is himself an earnest Advaitin by temperament and training. He has several notable books on philosophy to his credit and has done a great deal to serve the cause of Indian religion and philosophy. Dr. Mahadevan has, in this book interpreted the Advaita philosophy of Sankaracharya in a lucid and interesting way.

New Delhi
March 8, 1968

B. V. KESKAR

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I. ADVENT AND EARLY LIFE

THE AGE which saw the advent of Sankara was not unlike our own. It was an age of spiritual and social discord. The utterly chaotic state of the country is thus described by Sankara in his commentary on the *Brahma-sutra*: "He who upholds that the people of old were no more capable of conversing with the gods than people are at present might as well hold that because there is at present no ruler paramount (*sarvabhauma*), there were no such sovereign rulers even in former times; or he might argue that in former times the vocations and duties pertaining to the different classes and stations in life were as generally unsettled as they are now."[1] India was, in Sankara's time, politically divided and socially disordered. There were a number of small kingdoms having little in common and competing with one another for supremacy. Hate begot hatred; and peace was sacrificed at the altar of selfishness and greed. There were literalists and ritualists, on the one hand, who were holding on to the letter of the scriptures, missing their spirit. There were nihilists and iconoclasts, on the other, who were out to destroy all that was sacred and old. Conflict was rife among the schools of philosophy, and hostility among the different religious sects. Both the learned and the laity seemed to have forgotten the basic Vedic teaching that the Real is One. The leaders as well as the followers of the various

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[1] *Brahma-sutra-bhashya*, I, iii, 33.

faiths used religion as a weapon of aggression instead of finding in it the solace of life.

It was in such an age of crisis and confusion that Sankara was born. He spent his all too brief life on earth healing the wounds of the heart and the mind, and showing the people the way to spiritual sanity and health. He diagnosed the disease that was eating into the vitals of society as one which has its roots in disunity, and prescribed the only remedy that would effect the cure, *i.e.* the saving knowledge of unity, the Upanishadic philosophy of the non-dual Spirit. This remedy, potent for all times, had a special relevance for Sankara's age as it has for ours.

It was as if Siva (literally meaning 'bliss') himself chose the place, family, and time for his advent. Kaladi[1] is a quiet village on the banks of the river Churna (also called Purna or Alwaye or Periyaru) in Kerala, about six miles from Alwaye town[2]. The old manuscript of Anandagiri's *Sankara-vijaya* available in the Taraka Mutt Library at Banaras describes Kaladi as a beautiful village, an ornament to Kerala. In this village lived a pious Nambudiri couple, Sivaguru[3] and Aryamba, Till recent years it was the Nambudiris of Kerala that preserved best the Vedic culture. Almost every Nambudiri boy received sound training in Vedic recital and study.

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[1] In the *Sivarahasya* the name of the village is given as 'Sasala'.

[2] The river Periyar after the construction of the Periyar project irrigates the eastern Madura region which is famous as Alavay in ancient Tamil literature.

[3] The name 'Siva-guru' was an unusual name particularly in Kerala. It may be surmised that, as Sankaracharya was

It was only after this grounding that a Nambudiri would be sent, if at all, to a modern educational institution. In the age in which Sankara appeared, it goes without saying, the Brahmins of Kerala were the foremost in cultivating Vedic knowledge and piety. Sivaguru and Aryamba who were to become the parents of Sankara

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regarded as an incarnation of Siva, his father was designated as Siva-guru posthumously after the advent of Sankara. But another point worth considering in this connection suggests a different explanation for the name. The name Siva-guru or Siva-gurunatha is in vogue only in the vicinity of Kumbhakonam and not in any other part of our land. Usually children are named after the Lord in a nearby shrine or after the family Deity. There is a legend in Kerala, known also as Parasurama-kshetra, that Parasurama after the reclamation of a strip of land from the sea on the western coast of India brought Brahmins from the east coast to colonize Kerala. Just as the Pilgrim Fathers from England who colonized America named their new villages and towns in their adopted land after their own places in their old country, so also a number of places in Kerala have the names of their counterparts in the east coast districts. The name Alwaye may also be cited as one of them. Similarly, Trichur is called as *Tiru-siva-puram* in the Nambudiri tradition. It is also stated in the *Sankara-vijayas* that Siva-guru did penance at the Siva shrine in Trichur, for being blessed with a son. In the east coast in the vicinity of Kumbhakonam there is a siva shrine named *Tiru-siva-puram* sung as such by the famous Saiva saints or Nayanmars of the last millenium. The lord in the shrine is called Śiva-gurunatha. Hence the name Siva-guru or Siva-gurunatha is found in and around Kumbhakonam. Probably the shrine of Trichur may be a replica of Sivapuram and the name Siva-guru which the father of Sankara bore may be that of the hereditary deity—Sivagurunatha, in the vicinity of Kumbhakonam.

hailed from affluent and yet deeply religious Nambudiri families. Vidyadhiraja[1] was Sivaguru's father, and Maghapandita Aryamba's. Sivaguru was sent at the proper age to a *guru-kula*. At the completion of his studies, he showed a disinclination to marry and settle down in family life; he wished rather to dedicate his life to intensive study and the practice of spiritual disciplines. But, when he returned home, his parents persuaded him to agree to the proposal of marriage. Aryamba was chosen as the bride. After the solemn marriage, the devoted couple dwelt as ideal householders, performing the scripture-ordained duties and helping all those who needed their help.

Sivaguru and Aryamba were endowed with all the good things of life—virtue and wealth, learning and humility, large-heartedness and liberality. But, in spite of the passing of years, they were not blessed with the birth of a son. One day, Sivaguru gave expression to his feeling of distress to Aryamba. The good lady consoled her husband and told him, "Let us seek refuge in Siva who is the universal wish-fulfilling tree." Both of them went to the nearby Siva-kshetra, now called Trichur, for observing what is locally known as *bhajanam*. The expression comes from a root which means 'to serve, to worship'. Those who observe *bhajanam* at Trichur stay there for a number of days or even months, bathe daily in the sacred river, visit the temple and offer worship to the Lord Siva, for the fulfilment of their legitimate wishes. The temple is situated on a mound in the centre of the

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[1] The name of the Nambudiri household is *Kaippalli Illam* according to a tradition in Kerala.

town—the mound is named Vrishachala, 'the Sacred Bull-Hill'. The more popular name of the town is 'Tirusiva-perur' which means 'the auspicious great place of Siva', and of which 'Trichur' is a mutilated form. Sivaguru and Aryamba resorted to this place and observed *bhajanam* there for a considerable time.

Pleased with the piety and austerity of Sivaguru and Aryamba, the Lord Siva, as an old man, appeared in their dream one night and enquired whether they would like to have several dull-witted sons who would live long or a single brilliant but short-lived son. The couple were puzzled and left the choice to the Lord Himself. The Lord said that He would Himself be born as their son and asked them to return to Kaladi. Greatly pleased, they went back to their village. Sivaguru gave largesses to needy people and feasts and gifts to all the pious people in the locality. The devout couple partook of food only after the guests had been fed. And it is said that the divine glow of Lord Siva entered the body of Aryamba through the sacred food she had taken after it had been sanctified by *Brahmana-bhojana*. In due course Aryamba became pregnant and shone with a new halo—for it was the Lord himself, the Light of lights, that had chosen her as his mother.

The time chosen for the divine advent was the most auspicious one: the noon on the fifth day of the bright-half of the lunar month of *Vaisakha* (April-May), under the constellation *Punarvasu*. The *Sankara-vijayas* give glowing descriptions of the tranquil beauty of nature at the time of Sankara's birth. The trees and creepers smiled with clustering flowers. The sky was

clear and blemishless. Even the natural enemies among animals fraternized with each other.

The actual date of Sankara's birth is difficult to determine, as almost all dates are in the history of Indian thought and culture. Tradition gives the year *Nandana*, the month *vaisakha*, and the day *sukla-panchami*. But which *Nandana* year was it? According to the records of the Dvaraka, Puri and Kanchi Mathas, it was the *Nandana* that occurred in 509 B.C. (2593 of the Kali-Yuga). As the relevant authorities are almost unanimous in believing that Sankara lived for thirty-two years, his date, according to the above, would be 509-477 B.C. A Jaina work, the *Jina-vijaya*, provides indirect confirmation of this date by giving the date of the birth of Kumarila Bhatta as 557 B.C., the date of Sankara's meeting with Kumarila as 494 B.C., and the date of Sankara's passing away as 477 B.C.[1] According to a Sringeri tradition, 3058 Kali (44 B.C.) is the date of the birth of Sankara. The view of some scholars is that Sankara should be placed in 700 A.D. if not earlier, because in the *Brahma-sutra-bhashya* (IV, ii, 5) mention is made of the city of Patali-putra, and this reference would have been pointless after that city had been destroyed by river-erosion, about 750 A.D. and also because there is reference in the *bhashya* (II, i, 18) to a Purnavarman, who is probably the Buddhist king of Magadha mentioned by Hieuen Tsiang as having ruled about 590 A.D. A chronogram preserved in a Sanskrit manuscript gives the dates of Sankara's birth and passing away: the dates are Kali 3889 and 3921 respec-

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[1] The *Siva-rahasya* and the *Bhavishyottara-purana* say that Sankara would be born after two thousand years of the Kali Era.

tively, corresponding to 788 and 820 A.D. The same date of birth, Kali 3889, is given also in the work, *Sankara-mandara-saurabha*. Various considerations have been advanced in confirmation of this date: (1) A Cambodian inscription mentions one Sivasoma who describes himself as a pupil of 'Bhagavan Sankara'. This Sivasoma was the preceptor of Indravarman who is known to have lived during 878-887 A.D. (2) In the seventy-fifth verse of the *Saundaryalahari*, Sankara refers to the *dravida-sisu* who became a renowned poet by drinking the milk given by Parvati. This reference is taken by some to be an allusion to Tirujnanasambandha who is believed to have lived in the seventh century A.D. (3) The *Sankara-vijayas* refer to Sankara's meeting with Kumarila Bhatta, the founder of the Bhatta school of Purva Mimamsa. The date assigned to Kumarila, in the words of an eminent Orientalist, is "not earlier than 700 A.D."[1] Those who do not favour the late date 788-820 A.D. point out (*i*) that this date is actually that of a later Sankara, the thirty-eighth Acharya of the Kamakoti Pitha, to whom probably the Cambodian inscription also refers, (*ii*) that it is quite possible that the *dravida-sisu* mentioned in the *Saundaryalahari* verse is the author himself, *i.e.*, Sankara, and (*iii*) that Kumarila's date has not been conclusively shown to be the eighth century A.D.

In the face of arguments and counter-arguments, specimens of which we have given above, it becomes extremely difficult to determine Sankara's date. All that can be stated with a fair measure of certainty is that he came after Kalidasa and Kumarila, and before Vachaspati

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[1] A. B. Keith *Karma Mimamsa*, p. 11.

Misra. Sankara is conversant with Kumarila's views, and criticizes them. Therefore Kumarila must have been an elder contemporary of Sankara, or he must have belonged to an earlier generation. Kumarila quotes passage from Kalidasa's *Sakuntalam*. Hence, Sankara's date must be posterior to Kalidasa. Vachaspati Misra is the author of the commentary, *Bhamati*, on Sankara's *Brahma sutra-bhashya*. It used to be thought that Vachaspati's date is C. 841 A.D. But it has now been fixed at C. 876 A.D. From the data available, we may therefore say that the date of Sankara is posterior to Kalidasa and Kumarila, and prior to Vachaspati.

All the traditions connected with Sankara's life are agreed in believing that Sankara came as an *avatara* of Siva. It is of interest to note that, in the *Sri-Rudra* which is a litany to Siva, two of the descriptive epithets of the Lord are 'Kapardin' and 'Vyuptakesa'. The first term means 'the one with matted hair' which is a well-known description of Siva. But the other term presents a problem because it means 'the one whose hair has been shorn'. There is no representation of Siva with shaven head. Therefore, a commentator on the *Sri-Rudra* explains this term by saying that it applies to Sankara, an *avatara* of Siva, who as a *sannyasin* had a shaven head. Employing the future tense, the *Siva-rahasya* says that the blue-throated One Sankara, would assume many *avataras* and do good to beings by establishing the truth in the *Sruti* and *Smritis*. In the *Vayu-purana*, it is declared that Sankara would be born, as accompanied by four disciples. The disciples were convinced beyond doubt that in their Master they had Siva's incarnation. Totakacharya says, addressing his Master: "There arises joy in my heart at

the conviction that Thou art Bhava (Siva) Himself". Padmapadacharya, another disciple describes his Master as the unique (*apurva*) Sankara. A verse which occurs in more than one *Sankara-vijaya* says that *Dakshinamurti* (the South-facing Siva) rose from his seat beneath the sacred banyan tree, left off his *mauna* (silence), and wanders about in the world in the form of Sankara in order to save people from nescience and the heat of *samsara*, by instructing them in Self-knowledge.

The people of Kaladi saw the new born child in Sivaguru's house, says Anandagiri, and thought it was verily Sambhu (Siva) come as an *avatara*. The astrologers who were called, as was the custom, to cast the horoscope, declared that the child was perfect in every respect (*sisur-esha-purnah*). On the eleventh day the name 'Sankara' was given to the child. Its letters indicate the day, the fortnight, and month, of the birth of the child. There is a system of numeration known as the *Katapayadi-sankhya*. The nine letters of the Sanskrit alphabet beginning with 'ka' indicate the serial numbers commencing with '1'; similarly the nine letters beginning with 'ta' and the five letters beginning with 'ya', Sankara was born in the month of *Vaisakha* which is the second month (2=ra), in the bright fortnight which is the first (1=ka), and on the *panchami-tithi* (5=sa). These three are to be taken in the reverse order: thus we get 'sa (m)+ka+ra'. Sivagûru chose this name for his son with no reference to its meaning; but it turned out to be significant as Sankara was an *avatara* of Siva who is Sankara, and as he was born for the specific purpose of doing the greatest good to the world.

The landmarks in the life of Sankara are mentioned in a Sanskrit verse thus: "At the age of eight

he had mastered the four Vedas; at twelve he was versed in all *sastras*; at sixteen he completed writing his *Bhashya*; and at thirty-two he departed this world".

Sankara was a wonder-child and displayed remarkable intelligence and capaciousness of heart even in his earliest years. Anandagiri says that Sankara became acquainted with Prakrita, Magadhi, and Samskrita languages in his infancy. According to the *Madhaviya Sankara-vijaya*, in his first year he learned the Sanskrit alphabet and his own language at two, he acquired the ability to read; at three, he studied the Kavyas and Puranas and intuitively understood many parts of them. Before the *upanayana* (investiture with the sacred thread) could be performed, Sivaguru passed away[1]. Aryamba had to be consoled by her son. It was for his sake that she had henceforth to live. The *upanayanam* was performed when Sankara was five years old. He was sent to a *guru-kula* for Vedic studies. He mastered the Vedic lore with the six auxiliaries, as well as the other *sastras* in a very short time. He lived, according to rule, as a *brahmacharin* subsisting on alms and rendering service to the preceptor.

One of the miracles that tradition records as having occurred during the period of Sankara's studentship is worth noting. As a *brahmacharin* Sankara went one day for alms to the house of an indigent *brahmana*. The *brahmana* had gone out in quest of some means of sustenance for the day. Seeing Sankara, the *brahmana's* wife came out, and felt extremely distressed that there was no food left in the house to be offered as alms. After a

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[1] Chidvilasa and *Gururatnamalika* say that Sivaguru lived long enough to perform the investiture ceremony himself.

thorough search she discovered a small *amalaka* fruit. She placed the fruit in Sankara's alms bowl, expressing her inability to give anything better. The compassionate Sankara was greatly moved by the lady's devotion—one of the appellations of Siva is '*asu-tosha*', 'easily pleased'—and he uttered a prayer to Lakshmi, the Goddess of Wealth, imploring her to bless the *brahmana* couple. This was the very first hymn composed by Sankara, and is known as the *Kanakadhara-stava* (prayer for a shower of Gold). In response to Sankara's prayer, there was a shower of gold *amalakas*[1]. The pious lady, and her husband who had now returned home, were wonder-struck and worshipped the divine child. Sankara's first act of ministry was thus the removal of poverty.

Sankara completed his formal education before he was eight years old. A verse of the *Madhaviya Sankara-vijaya* says: "He became well-versed in *tarka* (logic); he acquired expert knowledge in Sankhya lore; he gained wonderful mastery of Patanjala Yoga; he learned the intricate doctrine of Bhatta Mimamsa ; the happiness resulting from the knowledge of these disciplines, it must be said, was included in the bliss of *Advaita-vidya*; can the benefit accruing from a well exceed the benefit that the ocean yields?" (iv, 20). Learning adorns those who cultivate it; but in the case of Sankara, it was learning that was adorned by him (iv, 34).

After completing his schooling, Sankara returned from the *guru-kula*, and resumed living with his mother. One

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[1] The Nambudiri household came to be called '*svarnatta mana*' (the house of gold.) It is still there in the neighbourhood of Kaladi, and continues to bear that name.

day, Aryamba felt weak and ill; yet she walked, as usual, for a bath in the river which was at some distance from the house. On her way back she fainted. When Sankara heard of this, he hurried to the place and brought his mother back home. In order that this might not happen again, he prayed that the river Churna should change its course, and flow near the house. By the next dawn, the miracle had happened. This incident brings out the intensely human side of the Master's personality. In his later writings too Sankara gives indications of his profound reverence for motherhood. In the commentary on the *Brhadaranyaka Upanishad*, for instance, he describes one's mother as the perfect teacher (*putrasya samyag-anusastri, anusasana-kartri*)[1].

When Sankara was about to complete his eighth year, a group of sages visited the boy in his home. Sankara and his mother received the guests with due reverence and great joy. The sages were profoundly pleased with the hospitality offered to them, and with the divine excellences that were manifest in the boy. They explained to Aryamba the circumstances under which Sankara was born, and told her that although according to the original plan he was to live in this world for only eight years, that span would now be doubled. After blessing the household, the sages departed. Aryamba was greatly distressed, as she had now come to know that her son would be short-lived. But Sankara sought to remove the cause of her distress by explaining to her the phenomenal nature of empirical life. The coming together of souls in various

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[1] Commentary on the *Brhadaranyaka Upanishad*, IV. i. 2.

relationships like parent and child, he said, was like the temporary meeting of travellers.

Noticing ascetic tendencies in her son, Aryamba wanted to divert his mind to domestic duties and reponsibilities. She was not prepared to lose him, as he was her only child. So, she was making arrangements for getting him married early. But the ways of the world had no attraction for the boy. He had come with the greatest mission one could have in life, *i.e.* to lead mankind to the blessedness of unexcellable peace, by giving freely of his plenary experience to the entire world. So, he wished to renounce domestic life and that too at an age when most children do not leave behind even their toys. But the mother would not give her consent. Which mother could willingly lose her child? So, a miracle had to happen!

One day, Sankara went to the river that was flowing by the house, and entered into the water for a bath. A crocodile caught hold of his leg and began to drag him deeper into the river. He cried out to his mother. Hearing the cry, she was overcome with fear and anxiety, and saw her son struggling for life in the river[1]. Sankara told her what was happening. The crocodile would not leave him. He appealed to his mother for permission to enter the *sannyasa-asrama*. Formal renunciation when in extreme difficulty or while life is about to end (*apat-sannyasa*) is a recognized practice. The appeal of the boy Sankara was irresistible. The mother gave her consent,

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[1] According to a tradition current in Cochin, Sankara went to the river one evening, a little after dusk, for a purificatory bath; and his mother accompanied him, carrying an oil lamp to show the way.

as there was no other alternative. As *sannyasa* marks a new birth, the crisis might pass without taking a toll of Sankara's life. Aryamba with tear-filled eyes said to her son that she wanted him to live and, if taking *sannyasa* would save his life, that would please her immensely. As soon as the mother's consent was obtained, Sankara embraced *sannyasa* mentally. And the crocodile released Sankara forthwith, and was itself released from the curse under which it had to be born as a monster. The boy emerged from the river unharmed, and with a firm resolve to lead the life of a wandering monk.

In her joy at her son's miraculous escape from the jaws of the crocodile, Aryamba forgot that, with her consent, he had now become a *sannyasin*. She thought that Sankara would be her old son again. But Sankara reminded her that now all women who would give him alms were for him mothers, that teachers who would impart knowledge to him were fathers, and that disciples who would seek wisdom from him were sons. Thus, all the world, and not the Kaladi house, was now his home. Sankara asked his mother to permit him to leave the ancestral village in search of a proper *guru* who would initiate him into formal *sannyasa*. But before leaving, he arranged with Aryamba's relations for her adequate maintenance and protection. He also assured Aryamba that he would return to her whenever there was need of his presence, and that he would himself perform the last rites after her death. The fond mother had no option but to give her consent for Sankara leaving Kaladi. After paying obeisance to her, Sankara started on his mission.

II. FROM KALADI TO KASHI

LEAVING KALADI as a boy of eight, Sankara travelled northwards in search of a *guru*. According to Advaita, it is the same Reality, Brahman-Atman, that appears in a variety of relations, as teacher and pupil, parent and child, and so on. The wise know this truth and the ignorant do not. Sankara, who came to this world in order to unfold the truth of nonduality, went in quest of a teacher, following the usual mode in order to teach by example the need for learning wisdom from one who was competent to impart it. From Kaladi, the divine pilgrim's path lay through forests and hills, towns and villages. After a long journey, Sankara reached the banks of the river Narmada where[1] he found his *guru*. Govinda Bhagavatpada, disciple of Gaudapada, was living in a cave, attended by learned and wise men who had adopted him as their guide.

Sankara stood at the entrance to the cave in which Govinda sat lost in *samadhi*. He announced his arrival and prayed for being accepted as a disciple. Rising from *samadhi*, Govinda put him the question "Who are you?" In reply, Sankara declared in ten verses, known as *Dasasloka*, the nature of the supreme Self, that is the real 'I'. By applying the rule of residue (*pariseshya-nyaya*) Sankara proclaims in these ten verses that the Reality which remains as the residue after all the phenomena of

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[1] The name of the place, according to Anandagiri, is Vyaghrapura. According to some accounts, Sankara met his *guru* at Badarikasrama.

the world have been sublated is the non-dual Self. The objective world of things that is experienced in the state of waking gets sublated in the dream-state; the dream-world of idea-images disappears in deep sleep. Even in the absence of both these worlds—the objective and the subjective — the Self shines as pure awareness. Sleep is not a state of nothingness; for, to be aware of nothing is not itself to be nothing. The Self is not contradicted at any time or by anything. When all else has disappeared, it remains. When space has been annihilated and time has come to a stop, no damage is done to the Self. It is the ever-constant, unvarying reality that is referred to in the Upanishads by such terms as *Atman* and *Brahman*. The Self is auspicious, the highest value; it is pure consciousness, the non-dual Absolute. Through proper inquiry (*vichara*) one should realise that the Absolute (*Brahman*) is the Self (*Atman*), the substrate of 'I' (*aham*). Thus, in the *Dasasloki* Sankara declares the grand truth of the transcendent Identity in words which are peerless in their power to awaken the seeker from the slumber of ignorance.[1]

Govinda was delighted at the masterly exposition of Advaita by Sankara.[2] He praised him for this, and said that he knew the identity of Sankara as the great Lord

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[1] See *Vedanta in Ten Verses (Dasasloki)* of Sri Sankaracharya, translated by T. M. P. Mahadevan and N. Veezhinathan (Sankara Vihar, Madras-12, 1965).

[2] Chidvilasa, who locates the hermitage on the Himalayas, says that to Govinda's question Sankara declared his identity as the son of Sivaguru, narrated the circumstances that had made him leave Kaladi, including the crocodile incident, and asked to be accepted as a disciple.

Siva come to the earth for re-establishing the wisdom of Vedanta. In conformity with convention, Sankara was initiated into *paramahamsa-sannyasa*, and instruction was imparted to him in the purport of the *mahavakyas* (major texts of the Upanishads) which teach the truth of non-duality.

When Sankara was dwelling in Govinda Bhagavatpada's Asrama a miracle happened. The river Narmada swelled and overflowed, inundating the villages on either bank. The hamlets were about to be washed away; and the people became panic-stricken. By uttering the *jalakarshana-mantra* and placing the *kamandalu* (water-pot) on the earth, the compassionate Sankara made the river-water subside, and thus saved the neighbourhood and his preceptor's hermitage from destruction. It had been foretold by the sage Vyasa that he who was able to stop the floods of Narmada and thus prevent the destruction of the area would be the proper person to write a commentary on the *Brahma-sutra*. Guru Govinda who knew this and was also otherwise convinced of the greatness of Sankara commissioned him to go to Kashi and expound the meaning of the *Brahma-sutra* as well as that of the other two *prasthanas*, *viz.*, the *Upanishads* and the *Bhagavad-gita*.

Sankara proceeded to Kashi, also known as Varanasi (Banaras), the city celebrated all through India's history for learning and spirituality. It was here, at Kashi, that Sankara received his first disciple. The person that was thus favoured was a young man named Vishnusarma who had gone to Kashi a little earlier from Chola-desa. The *sannyasa* name that was given to him by Sankara was Sanandana. Soon other disciples joined the Master; and these thought that Sanandana did not deserve what they

imagined to be Sankara's partiality for him. The Master wanted to show them the worth of Sanandana. One day as he was bathing in the river Ganga along with these disciples, he saw Sanandana on the other shore carrying his change of clothes and called out to him asking him to come. Sanandana, without taking thought, began to walk across the river; and at each step he placed on the waters a lotus rose to support him. Hence he came to be called Padmapada.

Mention may be made here of two others who became Sankara's disciples. One Prabhakara brought his mute son to Sankara in order that the boy might gain the power of speech by the Master's grace.[1] When the Master put to the boy the question 'Who are you ?' the boy at once replied declaring that he was the Self which was not to be confused with the factors constituting the psycho-physical organism. In a set of verses he made this declaration; and in each verse he made the affirmation : 'I am the Self which is of the nature of eternal consciousness' (*sa nityopalabdhi-svarupohamatma*). The Master was greatly pleased; he admitted the boy to his fold, giving him *sannyasa* and the name *Hastamalaka*, which means 'one whose knowledge is as clear as a myrobalan fruit placed on one's palm'. This work of *Hastamalaka's* has the unique distinction of having a commentary written by Sankara himself, the *Hastamalakiya-bhashya.*

The other person who became a disciple of Sankara about this time was one Kalanatha. He approached

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[1] The place where the incident is stated to have occurred is 'Sribalipuram', according to the *Madhaviya Sankara-vijaya*. The boy was thirteen years old at the time.

Sankara and requested to be received as a disciple. He sang a hymn in praise of Sankara in the difficult but beautiful *totaka* metre.[1] He was ordained a *sannyasin* disciple by Sankara, and was given the name Totakacharya. Sankara, the *Guru*, is all to him for the *Guru* is the dispeller of the darkness of ignorance. The disciple's devotion fills the soul-moving burden of this song: *Be Thou my refuge, O Master Sankara* (*bhava sankara desika me saranam*) !

An incident that occurred during Sankara's sojourn in Kashi may be recorded. One day, in Varanasi, Sankara was walking towards the Ganga, accompanied by his disciples. At a distance he espied an untouchable coming towards him, followed by four ferocious dogs. Addressing the untouchable, he said, "Go away; go away!" The untouchable asked in reply, "What should go away; and from what ! Is it the physical body that should get away; or is it the Self ? If it be the body, all bodies are made of the same stuff, and why should one body get away from another? If it be the self, how can it get away, and from what, since it is non-dual? Is it one body made of food from another body made of food, or is it consciousness from consciousness—which, O best among ascetics, do you wish should get away, by saying 'Go away; go away'? Do tell me!"

Neither from the standpoint of matter, nor from that of spirit, is there difference. All matter is one; spirit is one. Differences arise, and seem to be relevent only when the two are superimposed, each on the other, or when the characteristics of each are mistaken for those of

[1] *See* T. M. P. Mahadevan, *Homage to Sankara* (Ganesh & Co., Madras-17, 1959), pp. 29-43.

the other. Wisdom lies in discriminating between them, and in realizing that what appears to be matter is not real, and that spirit alone is real.

The untouchable goes on to explain the transcendent unity of the Self:

"In the inner reality which is the ocean of natural bliss and knowledge, free of waves, what great delusion of difference is this—as 'this one is a *brahmana*' and 'that one is an eater of dog's flesh'! Is there difference in the sun which is reflected in the waters of the Ganga and in the pools in streets where the untouchables live, or in the ether that is present in a gold vessel and in a mud pot?"

The Self is of the nature of existence-consciousness-bliss. It is unchanging and unvarying—an ocean that is undisturbed and undisturbable. Its essential nature is stated in the formula, existence (*sat*)-consciousness (*chit*)-bliss (*ananda*). Existence, consciousness, and bliss are not to be regarded as characteristics of the Self, each distinct from the other two. The Self or Brahman is not characterised by existence, etc. The Self *is* existence-consciousness-bliss; existence *is* consciousness; consciousness *is* bliss. There is not even the least trace of difference in and for the Self. The Self has nothing similar to it nor anything dissimilar; and it is not a whole of parts. It is homogeneous, the same all over, and always. The Self is non-dual, it has no limits or limitations. The Self is like an ocean without shore, and without the slightest agitation. How could any distinction pertain to it—distinctions such as the one between the high-born and the lowly of birth? There is no possibility of even the minutest difference in Brahman which is, everywhere, of one indivisible essence. The differences appear only on

account of adjuncts such as the body, etc. These differences, however, do not affect the Self.

Sankara listened to the words of wisdom and knew at once that it was Lord Siva Himself that had come in the guise of the *chandala*. In truth, it was a piece of mono-acting—a case of the same Reality playing the double role of the teacher and the taught. Here, we have a dramatic illustration of what Sankara says in the *Daksinamurti-stotra* : "It is the identical Reality that appears in such different forms as 'disciple' and 'preceptor', 'son' and 'father'." The untouchable and Sankara were, both of them, manifestations of the supreme Siva. And the drama was enacted so that Sankara could pour out the quintessence of the wisdom of unity in a quintad of scintillating verses, the *Manisha-panchakam*.

It was now time that the disguise was discarded. In the place of the untouchable there now stood Siva, the Lord of the universe (Visvanatha); and the dogs had assumed their original form, *i.e.* that of the four Vedas. Sankara offered obeisance to the Lord, and gave expression to the great truth: "From the standpoint of the body, O, Siva, I am Thy servant; from the standpoint of the soul, O Thou with three eyes, I become a part of Thine; and O the Self of all, from the standpoint of the Self, I am verily Thou: this is my settled conclusion reached with the help of all Sastras".

The Lord Siva, profoundly pleased, showered His blessings on Sankara, for the successful fulfilment of the great mission of re-establishing spiritual unity, and then disappeared into the Formless whence He had taken shape.[1]

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[1] *See* T.M.P. Mahadevan, *The Wisdom of Unity (Manishapanchakam) of Shri Sankaracharya* (Ganesh & Co., Madras-17, 1967.)

As directed by the Lord who had come in the guise of a Chandala, Sankara went to Badarikasrama on the Himalayas, met the sage Vyasa and received his blessings. It was here that he saw Gaudapada, his *parama-guru* (preceptor's preceptor), and received his blessings. Then he returned to Kashi and composed the *bhashyas* as well as his independent manuals. He wrote his works and expounded them to his disciples, it is said, in the *Mukti-mandapa* at *Manikarnikaghatta*.[1]

According to one of the traditions, Sankara wrote first his commentary on the *Vishnu-sahasranama*, and then his *bhashyas* on the *Prasthana-traya* (the triple canon of Vedanta), *viz.*, the *Upanishads*, the *Bhagavad-gita*, and the *Brahma-sutra*. Once when he was expounding the *Brahma-sutra-bhashya*, Vyasa appeared in the form of an old man and asked Sankara to defend his standpoint of Advaita. The disputation between the two went on four days. Padmapada had at last guessed that it was Vyasa, the author of the *Brahma-sutra*, that had come in disguise. He prayed to Sankara and to the old man that they should stop their disputation, for, he said, there would be no peace if Sankara, an incarnation of Siva, and Vyasa, who was Vishnu-incarnate, quarelled with each other. His identity having been revealed, Vyasa blessed Sankara, approved of his *bhashya*, and granted him an extension of his life-span from sixteen to thirty-two. He wished also that Sankara should travel round India and spread the gospel of Vedanta among the people.

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[1] According to the *Madhaviya Sankara-vijaya*, Sankara wrote his *bhashyas* at Badarikasrama.

One incident during Sankara's stay in Kashi relates to the composition of the popular hymn *Bhaja Govindam*. Sankara was once walking along a street accompanied by his disciples. He heard the sound of grammatical rules being recited by an aged scholar. Taking pity on the grammarian, he went up to him and advised him not to waste his precious time on grammar but to turn his mind to God in worship and adoration. It was on this occasion that the *Hymn to Govinda* was composed. Besides the refrain of the song beginning with the word '*Bhaja Govindam*', Sankara composed twelve verses; hence, the hymn bears the title '*Dvadasa-manjarika-stotra*' (A hymn which is a bunch of twelve verse-blossoms). The fourteen disciples who were with the Master at the time are believed to have added one verse each. Sankara's *Bhaja Govindam* is not a simple hymn of praise celebrating Govinda ('Govinda' was the name of Sankara's *Guru* also); it is a manual of Advaita-Vedanta. Sankara teaches here all that is essential for making the disciple understand the truth of nonduality: the desire for the goods that perish should be renounced; the fleeting nature of life, property, family, progeny, etc., should be reflected upon; vices such as greed and pride should be overcome; virtues like contentment, equanimity and faith should be cultivated; that the world is a magic-show of *maya* and that the Self alone exists should be realised. Addressing the grammarian, Sankara says: "Adore the Lord! Attachment to what perishes is not the way to release; devotion to the Imperishable only can be the means. To imagine that the finite goods will save one is a delusion. Such a person's mind is deluded; he is a dull-witted person (*mudhamati*). It is also a delusion to postpone thinking

of God to the last days of one's life. One cannot direct one's mind to God when death approaches, if one has not prepared oneself for it through repeated worship and devotion. Outlining the steps to release, Sankara says : "Through the company of the good, there arises non-attachment; through non-attachment, there arises freedom from delusion; through freedom from delusion, there arises steadfastness; through steadfastness, there arises liberation-in-life".[1]

[1] *See* T. M. P. Mahadevan, *Sankara's Bhaja Govindam* (Ganesh & Co., Madras-17, 1962).

III. TOURS OF VICTORY

THE TIME had now come for Sankara to undertake his tours of victory. The forces he had to fight against were both within the orthodox fold and outside. This, however, was a fight in which the vanquished lost nothing, but had everything to gain. Both the orthodox schools and the so-called heterodox systems received an accession of real strength after Sankara had made their respective followers realize the need to remove the defects present in their beliefs and the irregularities in their practices.

The most powerful and pervasive orthodox school at the time was Purva-Mimamsa. According to this school, the purport of the entire Veda is ritual or religious duty (*Dharma*) and not the non-dual Self (*Atman-Brahman*). Sankara had first to correct the lopsided view of the teaching of the Veda held by the adherents of Mimamsa. There was a great leader of this school living in Prayaga (Allahabad), Kumarila Bhatta by name. According to an orthodox tradition, Kumarila was an incarnation of the Lord Subrahmanya, the younger son (Kumara) of Siva and Parvati. The purpose of the incarnation was to re-establish the Vedic Dharma through a refutation of Buddhist doctrines. As a young man, Kumarila studied in a Buddhist monastery, posing to be Buddhist. He wished to know the doctrines at first hand, so that later he could refute them effectively. Vanquishing the Buddhist scholars in debates, he re-established the authority of the Vedas and the sanctity of the rituals enjoined in them. In order to safeguard the self-validity and independence of the Vedas, he had even to maintain that there was no

need to postulate an omniscient and omnipotent God.

Leaving Kashi, Sankara went to Prayaga[1], the place of confluence of the Ganga, the Yamuna, and the subterranean Sarasvati. The purpose of his going there was to meet Kumarila Bhatta, convince him of the validity of Vedanta and, if possible, to get him to write a *vartika* (commentary in verse) on the *Brahma-sutra-bhashya*. But on reaching Prayaga, Sankara was told that Kumarila Bhatta, the doughty champion of Mimamsa, was about to immolate himself by covering his body with a heap of slow-burning paddy-husk (*Tushagni*). This extreme act Kumarila had resolved upon in expiation of the two major sins he had committed—the deceit he had practised on his Buddhist teachers, and his denial, as a Mimamsaka, of the existence of God. Sankara hastened to the spot where this was happening. Kumarila's body was already in the process of being burnt; but his mind was quite alert and at peace. He said to Sankara that as the process of expiation had already started he could not now retract from it. But, all the same, he was happy that his last moments would be spent in Sankara's company. He said that he was now convinced about the truth of Vedanta. In order to demonstrate the inadequacy of Purva-Mimamsa, Kumarila suggested to Sankara that he should go to Mahishmati and have a debate with Mandana Misra who was a hard-boiled Mimamsaka, well-versed in the Vedas as well as in the art of disputation.

Accompanied by his disciples, Sankara proceeded to

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[1] Chidvitasa gives the name of the place as 'Ruddha', of which one Bhadra Sena was the then ruler. Anandagiri gives it as 'Rudrapura'.

Mahishmati[1], in which city Mandana had his dwelling. Two indications are given in the *Madhaviya Sankara-vijaya* to show that Mandana was a great Vedic scholar and an ardent follower of the ritualistic school of Mimamsa. The female parrots kept in the porch of Mandana's house were heard repeating sentences like "Is validity intrinsic to knowledge, or extrinsic? Is *Karma* the giver of fruit, or is it God? Is the world eternal, or is it ephemeral?"[2] When Sankara arrived at the house, he found the doors bolted from inside, as Mandana was engaged in the performance of the *Sraddha* ceremony. Sankara entered the house, it is said, by exercising his yogic power. Mandana who was also known as Visva-rupa was furious at the sight of a *sannyasin*, and showered bitter words of abuse on Sankara, saying that he had no business to be there at a ceremony involving solemn ritual in honour of departed manes. What right had a *sannyasin*, who had no use for ritual, to be present in a household where ritual was being performed? Mandana Misra had yielded to anger because of his hatred for Vedanta and *sannyasa-asrama*, in spite of the fact that he knew the injunction of the *Dharma-sastra* that those who participate in a *Sraddha* ceremony should not lose their temper. Vyasa and Jaimini[3], who were present there,

[1] The place of Mandana's residence is variously named. It is Vidarbha-desa, according to the *Madhaviya Sankara-vijaya;* Kashmir, according to the *Chidvilasiya;* and Magadha, according to the *Vyasachaliya.* Anandagiri calls the place 'Vidyalaya' near Hastinapura, locally known as 'Bijilabindu'.

[2] There is a much longer list of the topics on which the female parrots could talk, given in Anandagiri's *Sankara-vijaya.*

[3] Anandagiri makes mention of Vyasa alone as the guest present at the *Sraddha.*

asked their host to cease from his angry behaviour and requested Sankara to accept hospitality on the occasion of the *Sraddha*. Mandana realised his mistake and invited Sankara to join in the *Sraddha* feast. Sankara replied that he had come to ask, not for food, but for a debate with Mandana. Mandana accepted the call for a debate, which was to begin the next day. The wager was that, if Mandana was defeated, he should become a *sannyasin* and a follower of Vedanta, and that if Sankara was vanquished he should, after proper expiation, put on white clothes and become an adherent of the ritualist school. To act as umpire in this great debate, Sarasavani[1], Mandana's wife, famed for her learning, was appointed. When the debate commenced on the following day, Sarasavani made each of the contestants wear a garland of flowers, and declared that the wearer of the garland that began to wither first should be deemed the defeated person. And then, she went back to attend to her household duties.

The debate centred round the purport of the Veda. Mandana sought to maintain the Mimamsa interpretation, and Sankara the position of Advaita-Vedanta.

The debate between Mandana and Sankara went on for several days. Each day when Sarasavani invited them for a meal, she would say addressing her husband, "Please rise and have your food", and to the Acharya she would say, "Please have your *bhiksha* (alms)". With each day's

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[1] Sarasavani was, according to tradition, an incarnation of Sarasvati. The other names by which she is referred to are: Bharati, Ubhayabharati, Dvaya-bharati, and Sarada.

debate, it was evident, Mandana was losing his ground. And at last the garland which he was wearing showed signs of decay. Noticing this, Sarasavani knew that her husband had to admit defeat and, according to the terms of the wager, embrace *sannyasa*. And so, she addressed both Mandana and Sankara in the same mode that day when she asked them to have their food : "Please do come and receive *bhiksha*".[1]

Admitting defeat, and realizing the irrefutable nature of the truth of Advaita, Mandana Misra requested Sankara to initiate him into *sannyasa* and accept his discipleship. Sankara ordained him and gave him the name 'Suresvara'. Suresvara came later to be known as the *Vartikakara* because of the *Vartikas* (commentaries in verse) he wrote on the Master's *bhashyas*, especially on the *Brihadaranyaka* and *Taittiriya* Upanishads. Sarasavani followed the example of her lord and joined the entourage of Sankara.

Sankara came to know that his mother's end was near. Remembering his promise to her, he repaired to Kaladi.[2] The mother was glad to see her son again. He became her *guru*, instructing her in spirituality and preparing her

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[1] An irrelevant interlude is introduced here by Sankara's biographers, making Sarasavani ask for a debate with Sankara, which involved his entering into the dead body of a king, Amaruka, in order to learn *Kama-sastra*.

[2] According to the *Madhaviya Sankara-vijaya*, Sankara knew by intuition that his mother's end was approaching when he was staying at Sringeri; it was from there that he hurried to Kaladi. Vyasachala says that this happened after Sankara's discussion with Vyasa at Kashi. Chidvilasa narrates this event as having occurred soon after Sankara left Kashi.

for the end, which she met calmly and with confidence. The kinsmen of Sankara objected to his performing his mother's funeral ceremonies. How could they approve of a *sannyasin* performing funeral rites? They non-co-operated completely. Sankara made a pyre of plantain stems in a corner of the garden where his mother's house stood, cut up the corpse in order to be able to carry it bit by bit, and set fire to the pyre by his yogic power. A curse descended on his Nambudiri kinsmen, it is said, because of which until recently they were cremating the corpses in their own gardens after mutilating them a little.

Now, regarding Sankara's whirlwind campaign. He went round India more than once—probably thrice. Wherever he went, people felt uplifted. He had to overcome opposition also. But this he did through sweet reasonableness, and above all on the strength of the plenary experience he had had. At a time when false doctrines were misguiding the generality of people, and orthodoxy had nothing better to offer to counteract the atheism of the heterodox than a barren and outmoded ritualism, Sankara recaptured the heights of the Upanishadic philosophy and brought from there for the benefit of humanity the waters of eternal life.

Sankara came not to destroy but to fulfil; and the philosophy that he taught, Advaita, is not to be regarded as a rival to the various systems of thought. Sankara's grand-preceptor, Gaudapada, had already taught that there could be no conflict between Advaita and the dualistic philosophies. As one does not quarrel with one's own limbs, so Advaita can have no dispute with the philosophical systems. Sankara, who re-discovered the

spirit of unity and wholeness and revealed it to an age of tumult and discord, sought to close the rifts and restore the parts to their proper place in the whole. His mission was to establish not only the non-duality of Brahman (*brahmadvaita*) but also the ultimate non-difference of systems (*darsanadvaita*). In this he but followed the fundamental teaching of the Veda which proclaims the supreme truth 'Reality is one', and immediately adds in a spirit of compromise 'those who know speak of it in various ways'.

Orthodox and heterodox schools alike gained by Sankara's helpful criticism. Though starting from opposite ends, the Mimamsaka and the Bauddha had become strange bed-fellows in their advocacy of atheistic doctrines. Sankara had to correct the one-sidedness of both. But neither suffered by Sankara's criticism. *Karma* or ritual was put in its proper place as a propaedeutic to the path of knowledge. The noble doctrine of *ahimsa* stressed by the Buddha, and not unknown to the Veda, was made an essential part of the Hindu philosophy of conduct, and the Buddha himself came to be regarded as an *avatara* of Vishnu.

Like philosophy, religion too profited by Sankara's teachings. While he sought to remove the excrescences that had crept into the faiths and their institutions—and for this he had to risk his life several times—he desired to conserve them in their purity as but various modes of approach to God. The conception of a personal Deity is not the highest, according to Sankara. But God, for him, is 'neither an irrelevance nor a concession to the mob'. Devotion to Isvara is a necessary step to Advaita-realization. From this point of view, then, it is

not the name by which God is called that matters, but the sincerity and intensity of the worship that is offered. In the *Hymn to Hari* Sankara declares: 'Praise Hari, the destroyer of the darkness of *samsara*, the one Reality who, on account of the diversity of intellects, is spoken of in many ways, as Brahma, Vishnu, Rudra, Agni, Surya, Chandra, Indra, Vayu, and Sacrifice'. The substance of religion is the same, though its expressions vary. Sankara professed and practised true spiritual universalism. Without any sense of difference, he has paid obeisance in his hymns to God in His various forms. The cults of Hinduism were purified and consolidated by Sankara.

It must have been a sight for the Gods to see the young *parivrajaka* (wandering monk) accompanied by a large number of disciples and followers going from place to place to spread the gospel of unity and peace. The itinerary of Sankara's tour of the land from end to end is differently given in the different *Sankara-vijayas*. But all our sources are agreed that Sankara visited all the important places of pilgrimage, strongholds of the numerous religious cults, and centres of learning. As many as seventy-two religious schools, we are told, prevailed in the country creating factions, and appealing to the lower desires and passions through debasing practices.

Anandagiri, in his *Sankara-vijaya*[1] gives a detailed account of the places visited by Sankara in the course of his *dig-vijaya*, of the discussions he had with the adherents

[1] Chapters 4-51. Anandagiri places this tour before the meeting with Vyasa who came in the guise of an old man and held discussion with Sankara, apparently challenging the latter's *Brahma-sutra-bhashya*.

of the different cult-beliefs and practices and schools of philosophy, and the conversion of those adherents to the way of the Veda and Vedanta. We shall here refer to some of the encounters. At places like Ramesvaram, representatives of Saiva sects met Sankara for discussion. There were many sub-sects of Saivism: Saiva, Raudra, Ugra, Bhatta, Jangama, and Pasupata. All of them hold that Rudra-Siva is the supreme Deity, and that by worshipping Him, and by the wearing of Saiva marks on the body, one would gain release. At Ujjayini, there was an encounter with the Kapalikas. Wearing matted locks, beads of crystals, and the symbol of the crescent moon, they approached Sankara and expounded their doctrine that Bhairava was the lord of all beings, and that since He was the destroyer of the universe, He alone could be the creator and preserver thereof. At places like Anantasayanam, the followers of various Vaishnava cults called Sankara for debate. Besides the Vaishnava cult proper, there were the Pancharatra, Vaikhanasa, Karma-hina-vaishnava and other denominations. They sought to show that Vishnu in one form or other was the primal God, and that the Vaishnava Agamas had special significance and authority. At Subramanya-sthala, the adherents of the cult of Hiranya-garbha expounded their doctrine that Hiranyagarbha, the Spirit of the subtle universe, was the basic Deity. There were a number of Devi-cults flourishing in scattered areas. At the place called Tulajabhavani-puram, the worshippers of Shakti in the form of Prakriti claimed that Shakti alone was the independent power responsible for the entire creation, that it was from Her that the creator Brahma and other Gods emerged, and that the way to

release was to worship Her in the aspect of Bhavani. Similarly, at the city of Kuvalaya-puram, the followers of the Mahalakshmi-cult asserted that the Goddess of Wealth was the Mother of all beings. There were others who were worshippers of Sharada, the Goddess of Learning. According to them, Sharada-worship was the surest means to *moksha*.

At Purangavaram, the votaries of the Ganapati cult met Sankara for discussion. There were six varieties of this cult, each devoted to one of the six forms of Ganesa: Mahaganapati, Haridraganapati, Ucchishtaganapati, Navanitaganapati, Svarnaganapati, and Santanaganapati. According to all these sects, the chief Deity is Ganapati, the remover of all obstacles and the bestower of the supreme good. Another cult was based on the worship of Surya (the Sun).

The answer to everyone of these sects and schools, according to Sankara, is Advaita. Every sectarian God is an aspect of Isvara: in Him all the gods find their culmination. God or Isvara, in His triple aspects as Brahma, Vishnu, and Siva, is the whole and sole cause of the world. The worship of anyone of these aspects, or even of any lower expression of the Godhead, will eventually lead the worshipper nearer the goal. Through disciplines such as disinterested service, devotion to God in any of His manifestations, and the Yoga of mind-control, one gains competence to pursue the path of knowledge, consisting of study (*sravana*), reflection (*manana*), and continued meditation (*nididhyasana*), resulting in the realization of Brahman which is release. Sankara exhorted the sectarians to leave off narrowness and fanaticism, desist from branding their bodies with cult-symbols, and

turn to higher modes of worship and ways of life.

There are three holy places connected with the worship of Siva where the *sthala-vriksha* is the *Arjuna* tree: Tiruppudaimarudur, also called Putarjuna (in Tirunelveli District), Tiruvidaimarudur, known as Madhyarjuna in Sanskrit (in Tanjavur District), and Mallikarjuna at Sri-Sailam (Andhra Pradesh). At the second of these three holy places, Tiruvidaimarudur, a miracle happened when Sankara visited it. The Acharya's wish was that the Mahalinga in the great temple there should himself declare the truth of Advaita. In response to Sankara's prayer, the Lord Siva appeared out of the Mahalinga, raised the right hand, and proclaimed '*satyam advaitam ; satyam advaitam; satyam advaitam.*' Those who witnessed this manifestation of the Lord were greatly pleased, and they accepted Sankara as their Acharya.

At Mallikarjuna (Sri-Sailam), another miracle happened which was of a different sort. Sri-Sailam was then a stronghold of the Kapalika sect. When the followers of this sect, found that it was not possible to defeat Sankara in argument, they laid a plot to take away his life. They sent a representative to him when he was alone. The Kapalika spoke to Sankara thus: "Your one mission in life is to help others. I have prayed for a long time to Siva. In order to propitiate Him, I have to offer the head of either an omniscient sage or an emperor. I cannot get at an emperor. You are a perfect sage. May I have your head?" With a smile Sankara answered: "You are welcome to have your wish fulfilled. But you should approach me when I am in deep meditation, and when my disciples are away". The Kapalika did as he was told. But as he was about to do the dreadful deed

he was himself killed by one who had come in the form of Nrisimha. This was none other than Padmapada, the first disciple of Sankara. Padmapada who had gone for his bath had a premonition of the Kapalika's plot. He prayed to his favourite Deity Nrisimha. Nrisimha possessed him, as it were, and arriving at the place in time, averted the calamity. Sankara saw the Kapalika lying dead, and the form of Nrisimha standing by. After a while, in the place of that form, there was Padmapada reverentially standing, not realizing what had happened.

Padmpada in his younger days had been an ardent worshipper of Nrisimha. Someone had instructed him in his worship, and imparted to him the Nrisimha-mantra. Padmapada—Vishnu-sarma was his name then—went to a forest at the foot of a hill and did intense *tapas*, repeating the *mantra*. A hunter, who had been watching him, asked him what he was doing. Padmapada wanted to put him off by replying: "In forests such as this, Nrisimha has his habitation. I have come here to meet him." The hunter's curiosity was roused all the more. He wanted to know what a Nrisimha was. What sort of a lion was it? Padmapada replied, "The lower half of Nrisimha's body would be that of a man, and the upper half that of a lion." The hunter went in search of Nrisimha promising to bring him before the end of the next day. Constantly thinking of Nrisimha, the hunter searched every nook and corner of the forest; but he could not find him. The next day was about to end. The hunter resolved to end his life. At that time, Nrisimha appeared. The hunter scolded Nrisimha for his delay in coming, bound him with a wild creeper and dragged him to the place where Padmapada was. The

hunter shouted in exultation, "Look here ! I have brought Nrisimha," But Padmapada could not see ; he could only hear the voice of Nrisimha saying, "I showed my form to the hunter because of the intensity of his meditation on me. Now you can only hear my voice. Hereafter, when necessary, I shall be with you." It was after this incident that the young man, Vishnu-sarma from Chola desa, went to Kashi and became Sankara's disciple. And, now at Sri-Sailam, the grace of Nrisimha enabled Padmapada to save the Master's life.

We shall conclude this chapter with an account of Sankara's visit to Kashmir. The Chinese pilgrim Hsuan-tsang, who visited Kashmir in A.D. 631 and spent two years there studying "the Sutras and Sastras", pays this glowing tribute to the state of learning there : "This country from remote time was distinguished for learning, and their country priests were all of high religious merit and conspicuous virtue as well as marked talent and power of clear exposition of doctrine." For their Sanskrit learning and culture the Kashmir Pandits were greatly honoured. The place itself was considered to be as holy as Kashi. Adverting evidently to the natural beauty of the Valley and its holy atmosphere, a later visitor, Abul Fazl, who was the friend, philosopher, and guide of Akbar, praises the country as a place "deservedly appropriate to be either the delight of the worldling or the retired abode of the recluse." Besides Hinduism in two of its forms, Saiva and Sakta, Buddhism had spread widely in Kashmir. According to Hsuan-tsang's reckoning, there were in his time more than 100 Buddhist monasteries and 5,000 Buddhist Brethren in the Kashmir Valley. As for the Hindu temples and institutions of the main denomina-

tions, there were any number of them. Kashmir provided a hospitable soil for the growth of religion and philosophy, both orthodox and heterodox.

The Kashmir variety of Saivism known as *Pratyabhijna* or *Trika* is a type of monism or non-dualism (Advaita), because, according to it, Siva, the ultimate reality, is the self of all beings, and there is no reality besides Him. Siva is called *anuttara*, the reality beyond which there is nothing. And He is pure consciousness, absolute experience, and supreme Lord. From Him the world arises even as an appearance or reflection. But this appearance is real, according to Kashmir Saivism, whereas, according to Advaita-Vedanta, the world-appearance is illusory (*mithya*). It will be of interest to note that Sankara adopts some of the key-terms of Kashmir Saivism in his 'Hymn to Dakshinamurti' for expounding the truths of Advaita-Vedanta, even as his *parama-guru* (preceptor's preceptor) Gaudapada made use of Buddhist terminology in his *Mandukya-karika* for the same purpose. In the *Dakshinamurti-stotra*, the world is compared to a city seen in a mirror as if by magic; it is declared to be illusory, like the projection made by a magician or by a great yogin; the elements and the elementals including the various ingredients of body and mind are a play of *maya*; the soul is caught in the stream of *samsara* because it is deluded by nescience ; but when it awakes and recognises (*pratyabhijnayate*) its true nature as the non-dual Spirit, there is no longer any travail for it; it is the truth of non-duality that Siva in his form as the south-facing world-preceptor teaches through the *chin-mudra* without uttering a word. Thus, in this short hymn, Sankara explains the essentials of Advaita-Vedanta in the language of Kashmir Saivism.

The Sakti cult is also a form of Advaita like Kashmir Saivism, but with this difference that it stresses the Sakti aspect of the ultimate reality for purposes of *sadhana* (spiritual discipline). For the followers of this cult, Kashmir is an important mystic centre. Aryavarta, which is India, is said to represent the *Bindu-trikona* of the *Sri-Chakra*, whose three points are Kashmir, Nepal and Kanyakumari with Kashi as the *Bindu*. According to this scheme, Kashmir is the place of Kamesvari, the consort of Kamesvara, the supreme Lord. Kalhana, in his *Rajatarangini* (composed in A.D. 1148-49), refers to a shrine of Goddess Sharada in Kashmir which was frequented by the Gaudas (people from Bengal) during the reign of Lalitaditya. (According to one account, Sankara went to Kashmir after his visit to Gauda-desa.) M. A. Stein, who has translated the *Rajatarangini* into English, located the shrine at a place called Shardi in the upper Krishnaganga Valley. Referring to the popularity of this *tirtha*, Alberuni says, "In inner Kashmir, about two or three days' journey from the capital in the direction towards the mountain of Bolor, there is a wooden idol called *Sharada* which is much venerated and frequented by pilgrims." In later times, says Stein, a substitute of the ancient shrine of the Goddess was provided in the close neighbourhood of Srinagar, for the convenience of worshippers.

The story of Sankara's visit to the shrine of Sharada in Kashmir is narrated in the concluding chapter of the *Madhaviya Sankara-vijaya*. One morning, as Sankara was camping with his disciples on the banks of the Ganges, he heard of the grandeur of Kashmir with its shrine of Sharada, the Goddess of Learning. In that shrine which was constructed like a *mandapa* with four

doorways, there was the seat of omniscience (*sarvajna-pitha*), presided over by the Goddess. No one could ascend to that seat, who was not omniscient himself. In the past, scholars from the North, East, and West had attempted to gain entry into the shrine ; but no one had ventured from the South. When Sankara who hailed from the South heard of this, he wished to go to the shrine and establish the all-comprehensiveness and supremacy of the wisdom of Advaita. When he went to Kashmir and arrived at the southern doorway of the shrine, he encountered scholars of different persuasions who challenged his claim or rather the claim of Advaita to the possession of plenary wisdom. The Vaiseshika Atomists, the Naiyayika Logicians, the Sankhya Dualists, the Buddhists, and the Jainas—all of them by turn, engaged Sankara in philosophical disputation. Not only did Sankara give proof of his intimate knowledge of the various systems, but he was able to convince the disputants of the superiority of Advaita. The last to come were the Purva-Mimamsakas who argued that the purport of the Veda lay in Ritual. As against them, Sankara showed how the scriptural texts could be harmoniously interpreted in terms of Vedanta and vindicated the claim of Advaita. The door of the shrine of Sharada opened. Sharada Herself administered a final test and proved to the world of scholarship that Sankara was worthy of the honour of ascending the throne of omniscience both by learning and character. Sankara did not consider the privilege as something personal ; as the author of the *Madhaviya Sankara-vijaya* says in an earlier chapter, Sankara vanquished disputants of various categories, not for personal gain or honour, for he was completely devoid

of egoity, but for rescuing the pristine truth of Vedanta from its traducers and twisters.

There are quite a few legends connected with Sankara's visit to Kashmir. According to one account, Sankara's encounter with Abhinavagupta, the Sakta, occurred in Kashmir. The defeated leader of Sakti cult employed the Black Arts to cause in Sankara's body a malignant disease. The devotion and the tender care of his disciples effected a cure. Another tradition says that after a discussion with a Brahmani's daughter-in-law on Sakta doctrine, Sankara was pleased with the young lady's mastery of the Sakta lore, and granted her a distinctive head-dress called *taranga*, which is even now worn by the Brahmani's in Kashmir. There is a tradition which believes that the Acharya composed the *Saundarya-lahari* in Kashmir. This poem occupies the prime place among the *stotras* ascribed to Sankara. In the cadence of a hundred verses we have an authentic explanation of the mystic doctrine of the *Sri-Chakra* as well as a soul-moving description of the Devi's Form, which is Beauty personified. In outlining the *Samaya-achara* which is the Vaidika mode of the Sakta discipline, Sankara tells the devotee that the supreme end of Sakti-worship is Advaita-realization.

Sankara's visit to Kashmir and his spiritual victory are commemorated in a temple on a hill, both bearing his hallowed name. The Sankaracharya temple is situated on the Sankaracharya hill which is also called the Takht-i-Sulaiman hill. The impressive temple is on the crest of the 1,000 foot high hill, overlooking the city of Srinagar. About the date of the building of the temple; there are various conjectures. General Cun-

ningham, relying upon a local tradition, assigns the construction to Jalauka, son of Asoka (circa 220 B.C.). Fergusson rejects Cunningham's views, on grounds of style. After examining all the alternative views Ramachandra Kak comes to the conclusion that the approximate date of the Sankaracharya temple is probably A.D. 700.

A few examples may be given to illustrate the catholicity of outlook and the depth of spirituality that the association of Sankara with Kashmir has evidently imparted to the people of the valley. Kalhana, who wrote the *Rajatarangini,* was a Saiva by birth but he showed equal respect to all religions and cults. Zain-ul-abidin (A.D. 1421-1472), who succeeded to the throne of the Kashmir kingdom after his father and brother who had inflicted severe hardships on the Hindus of the valley, sought to atone for the misdeeds of his forbears. He removed the disabilities under which the Hindus had been suffering, repatriated such of those who had fled, restoring to them their lands and property, and showed his predilection for Hinduism in a variety of ways. He acquired proficiency in Sanskrit, and reverently studied the sacred books of the Hindus. In his last years which were rendered unhappy by the quarrels between his sons, he derived consolation from the philosophy of Advaita as expounded in the *Yoga-vasishtha.* Abul Fazl, to whom reference has already been made, records his high praise for the Brahmans of Kashmir whom he found to be devoted to spiritual values. "The most respectable class in this country", he says, "is that of the Brahmans, who, notwithstanding their need of freedom from the bonds of tradition

and customs, are true worshippers of God. They do not loosen the tongue of calumny against those not of their faith, nor beg, nor importune." If Kashmir, like the rest of India, could preserve its culture against heavy odds during the past one thousand years, it was not a little due to the life-work of Sankara which served to consolidate Hinduism on the secure foundations of Advaita.

IV. FULFILMENT OF A MISSION

FROM BADARI AND KEDARA, to Ramesvaram and Kanyakumari, Sankara made his tours, re-establishing the ancient *Dharma*, renewing its spirit and removing the excrescences that had crept into it in course of time.

One of the very first tasks of Sankara was to promote religious harmony among the Hindus. As we saw earlier, he sought to unite them on the basis of the principle of unity which is Advaita. Well may Hinduism consist of several cults but there should be no conflict among them, nor exclusive claims to truth and holiness. It was because he sought to purify and consolidate the six major Hindu cults that he is called *shanmata-sthapakacharya* (the establisher of the six faiths, *viz.* Saiva, Vaishnava, Sakta, Saura, Ganapatya and Kaumara). One of the concrete ways in which Sankara promoted the spirit of harmony among the various cults was by popularising the *Panchayatana* form of worship. According to this mode, the representations of five deities—Aditya, Ambika, Vishnu, Gananatha, and Mahesvara—are together worshipped, the principal seat being offered to that one of the five that is the chosen deity (*ishta-devata*) of the devotee. According to the *Markandeya-Samhita* Sankara told his disciples that the followers of Advaita should perform the *Panchayatana* worship.

Temples and places of pilgrimage play a great role in Hindu religious life. Sankara visited most of them, and imparted sanctity wherever necessary, by correcting wrong ways of worship, by putting a stop to

sacrifices that involved violence to living beings, by transforming the angry aspects of the deities into benevolent ones, and by such other means. Even today local traditions preserve accounts of what the Master did to sanctify the houses of God in the different parts of the country from the Himalayas to Kanyakumari, from Kashmir to Nepal and Assam, from Dvaraka to Puri.

There is a tradition which believes that Sankara brought from Kailasa five *Sphatika* (crystal) *Lingas* and consecrated them at five holy places, the *Moksha Linga* in the Chidambaram temple, the *Mukti-Linga* at Kedara, the *Vara-Linga* at Nilakantha in Nepal, the *Yoga-Linga* at Kamakoti Kanchi, and the *Bhoga-Linga* at Sharadapitha in Sringeri.

Sankara visited the temples of all denominations, Vaishnava, Saiva, Sakta, etc. It will be recalled that according to tradition he made the river Churna change its course and flow by the parental house of Sankara at Kaladi. Thers was a Krishna temple near the original bank of the river. As this got damaged on account of the change in the river's course, Sankara had it rebuilt and consecrated. Thus, even before he left Kaladi, he was responsible for the re-dedication of a temple, where even today the worship of Vishnu as Krishna is performed. In the course of his *dig-vijaya*, Sankara visited places noted for Vishnu-worship such as Anantasayanam (Trivandrum). From the Himalayas to the Cape, the country is dotted with famous Vishnu-shrines. In Badarikasrama, the holy of holies on the Himalayas, it is said that Sankara met the sage Vyasa and took his blessings before writing the *Sutrabhashya* and here

too he saw his *parama-guru*, Gaudapada. Legend has it that, during a subsequent visit, the Lord Narayana appeared to Sankara in a vision and directed him to take out the image of the Lord that was lying on the bed of the Alakananda river and to consecrate it in a shrine on the bank. Sankara did as he was directed; and at the shrine of Badarisa the officiating priests even today are Nambudiris. Sankara visited Tirupati, had darsana of Sri Venkatesvara, and is said to have installed there, in the shrine, *dhanakarshana-yantra*. At Srirangam, the great temple of Sri Ranganatha, he installed the *janakarshana-yantra*, the yantra that attracts people.

Among the Siva-temples visited by Sankara, mention has already been made of the ones at Ramesvaram, Tiruvidaimarudur (Madhyarjuna), Chidambaram, Sri-Sailam, Ujjayini, Nilakantha-kshetra (Nepal) and Kedara. The other temples visited by Sankara include Somanatha-shrine in Saurashtra, Trayambakesvara temple near Nasik, where the Godavari has its source, and Gokarna on the West Coast.

An interesting legend is related in connection with Sankara's visit to Harihar in Mysore State. It was a strong Vaishnava centre at that time. When Sankara wanted to have *darsana* of the Lord in the temple, those who were in charge of the temple refused admission, seeing that Sankara was a *sannyasin* and that he bore on his person Saiva marks such as *vibhuti* and *rudraksha*. Sankara explained at length that there was no difference between Vishnu and Siva, and that the Image in the temple represented the supreme Reality. Convinced by his exposition, the gates of the temple were thrown open and he was allowed to enter. It

is said that to their surprise the Vaishnava devotees found that the Image was now half Vishnu and half Siva, *Hari-Hara*.

Sakta modes of worship had degenerated and the Divine Mother in many a temple had been transformed into a blood-thirsty Goddess. Sankara introduced reform in the ways of worship, and reconverted the angry deity into the benign World-Mother that She is. He installed the Sri-Chakra in several temples, thus augmenting the power for universal good. Tradition has it that in the Devi Shrine at Allahabad, Sankara had the Sri-Chakra installed. At Mukambi on the West Coast, the Devi was manifesting Her fierce aspect at that time; and Her temple was in the possession of the Sakta cult-worshippers. Sankara arranged for the installation of the Sri-Chakra in front of the Devi's image, and thus made the Deity assume a benign aspect. A similar service was done in the temple at Tiruvorriyur in Madras. Even today the priests that officiate at the Tripura Sundari shrine are Nambudiris. And there is an image of Sankara in the inner *prakara* of the Tyagaraja shrine. Among the other temples that Sankara visited were the temples of Minakshi in Madurai, and the Rock Temple in Tiruchi. On the walls of the shrine of Sugandhikuntalambika in the latter temple are inscribed the verses of *Saundaryalahari*. Of very great importance is Sankara's visit to Kanchi presided over by the Devi Kamakshi. Hindu piety considers Kanchi to be one of the seven *mokshapuris*—places conducive to the gaining of release (*moksha*). Kanchi is said to be the most holy *Devikshetra*; the Mother pervades it as invisible and subtle ether. When Sankara visited

Kanchi and went to the Sri Kamakshi temple, he had the *darshana* of the Devi in the *bila* (cave) there; and in order to make Her manifest Her benignant aspect, he consecrated the Sri-Chakra in front of Her Image. The *Chidvilasiya Sankara-vijaya* says that the Master himself drew the Sri-Chakra in front of Sri Kamakshi. Anandagiri gives a description of the installation of Sri-Chakra in the temple of Sri Kamakshi and its significance.

Besides visits to temples of the major denominations, Sankara sang, for the benefit of devotees, beautiful hymns in praise of the Godhead in its various manifestations. Among the well-known hymns of praise are the *Sivananda-lahari*, *Saundaryalahari*, *Hari-stuti*, and *Dakshinamurti-stotra*. About two hundred and twenty hymns have been ascribed to Sankara's authorship. Many of them, it has been argued, cannot be genuine compositions of Sankara. But some of the reasons adduced are far from convincing. It is argued that since the hymns "allude to the torments of *Samsara* and bemoan in feeling language the miseries of old age, domestic unhappiness, and the like, Sankaracharya could not have been their author".[1] The obvious answer is that one need not oneself experience *samsara* in order to realize its ills. Sankara intended the hymns to be sung by us, of the world, and therefore he has used modes of speech which we would adopt. Nor may it be said that it would be inconsistent on the part of Sankara, the Advaitin, to compose hymns addressed to the Personal God; for Advaita is not anti-theism or atheism. We shall see in the next chapter that devotion to God is an important aspect of *Advaita-sadhana*.

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[1] S. K Belvalkar, *op. cit.*, *p.* 220

It may be that some of the hymns ascribed to Sankara were not composed by him. Yet, even the undisputed hymns bear testimony to the fact that Sankara sang the praise of several forms of God, so that the devotee could catch the spirit of harmony and concord, getting rid of narrowness and dogmatism.

Fortunately, the genuineness of the principal *bhashyas* (commentaries) has not been questioned by any one. The *Upanishads*, the *Bhagavad-gita* and the *Brahma-sutra* constitute the three basic texts of Vedanta. About ten Upanishads are said to be the principal ones; two of the longest Upanishads are the *Brhadaranyaka* and the *Chandogya*. Sankara wrote commentaries on the ten Upanishads, and possibly on one or two more. In his commentary on the *Bhagavad-gita*, he shows how this text, no less than the Upanishads, teaches *Karma-sannyasa* (renunciation of action, *i.e.* giving up of identification with the instruments of action), and not merely *sanga-tyaga* (non-attachment to the fruit of action, while retaining the sense of agency). In his *Brahma-sutra-bhashya*, Sankara seeks to establish that it is Advaita that Badarayana teaches. Besides the *bhashyas*, Sankara composed several manuals of Advaita. Some of these popular texts are : the *Upadesasaharsri*, the *Atmabodha*, the *Sata-sloka* and the *Vivekachudamani*.

Following the models set by the Master, his disciples have given us expositions of Advaita in the form of glosses on his works and also in a series of independent treatises.

Suresvara also wrote the *Naishkarmya-siddhi* which is a lucid exposition of the central thesis of Advaita, *viz.*, that knowledge is the direct means to release, and not *Karma*. Suresvara says, "It is in obedience to the command of my

guru that I proceed to expound the doctrine hidden in the heart of Vedanta which destroys *samsara* and leads one to the realisation of Reality, although this has been explained by others".

Suresvara also wrote *Vartikas* on Sankara's commentaries on the *Brhadaranyaka* and *Taittiriya* Upanishads, as also on manuals such as the *Dakshinamurti-stotra*. It is by virtue of these *Vartikas* that Suresvara came to be known as the *Vartikakara*.

There is an interesting legend about Padmapada's fine gloss on the Master's *Sutra-bhashya*. It is said that after writing it, he started on a pilgrimage to the holy places in the South. After visiting *Kshetras* like Kalahasti and Chidambaram, he went to Srirangam, the place where an uncle of his *purvasrama* lived. That uncle was a staunch adherent of the school of *Prabhakara-Mimamsa*. When he perused the gloss Padmapada had written on Sankara's *Sutra-bhashya*, he was both pleased and pained, pleased at the erudition of his nephew, and pained because the work was on *Vedanta* which no Mimansaka would accept. Before leaving for Ramesvaram, Padmapada left the manuscript of his gloss with the uncle for safe custody. But the uncle wanted to destroy the manuscript before Padmapada's return. He did not, however, have the courage to destroy it openly. So, he set fire to his own house where the manuscript was lodged, and made it appear to others that the burning was by an accident. On his return to Srirangam Padmapada was told of the mishap, and was greatly grieved. He went back to his Master and reported the loss of his manuscript. Sankara consoled him, and said that he could repeat from memory the gloss on the first five *padas* (sections) of the *Sutra-bhashya*

i.e. the portion which he had listened to, while it was being read. Padmapada took it down, and was grateful to the Master for this act of mercy. Since only the first five *padas* of the gloss could be thus rescued, it came to be called the *Panchapadika*. Even of this, only the gloss on the first four *sutras* is now extant.

The other direct disciples of Sankara and the successors in the great tradition have contributed richly to the fund of Advaita literature. Reference has already been made to the composition of Hastamalaka to which, according to tradition, Sankara himself wrote a commentary, the *Hastamalakiya-bhashya*. Mention has also been made of Totaka's Hymn to Sankara in the *totaka* metre. Besides this, Totaka wrote a manual of Vedanta giving the essence of the Upanishads as contained in the *mahavakya* 'That thou art' (*tat tvam asi*) and as interpreted by his Master, Sankara. The work is called *Srutisara-samuddharanam;* it is also known by another name: *Vedantavidya-paratattva-nivedanam.*

In order to safeguard India's cultural unity based on Advaita, and in order to hold aloft the ideal of spirituality, Sankara founded monastic orders and institutions that have lasted through the centuries. Ten are the orders of monks that belong to the Advaita traditions. They differ only in the suffix that is added to the sannyasa-name of those who belong to each order. The ten orders are collectively referred to as *Dasanami.* The suffixes are: Sarasvati, Puri, Bharati, Vana, Aranya, Tirtha, Asrama, Giri, Parvata, and Sagara.

In the different parts of the country, Sankara established Mathas (monastic centres) and charged his principal disciples to head them so that in each centre there would

come into being an unbroken succession of Advaita preceptors. Of the several Mathas, the most important are at Badari-kshetra, Dvaraka-puri, Jagannatha-Puri and Sringagiri (Sringeri), besides Kanchi.

The intimate connection of Sankara with Badarikasrama and the temple of Badarisa has been referred to already. At the four cardinal points of India, there are four seats of holiness (*dhamas*); Badari on the Himalayas in the North, Dvaraka in the West, Jagannathapuri in the East, and Ramesvaram in the South. Badari-kshetra is most conducive to the pursuit of penance and wisdom; hence, it is described as *tapo-bhumi*. After imparting his last teaching to Uddhava, Sri Krishna asked him to proceed to Badari which, He said, was His Ashrama (*badryakhyam mamasramam*). On either side of the temple of Badarinath there are Nara and Narayana Mountains representing the twin-incarnation of Vishnu performing perpetual penance for the welfare of the world. And, at a distance behind rises the glorious Nilakantha Peak. For its natural beauty and spiritual atmosphere, Sankara chose Badari as a Matha centre. The actual spot where the Matha is situated is at a distance of eighteen miles to the South of the temple. The place itself takes its name after the Matha — Jyotir-matha (Joshi Math). To this place the Badari township shifts during the long winter every year, when Badari including the temple gets completely covered with snow. At Joshi Math there are temples including those for Jyotir-Linga Mahadeva, Vasudeva and the Eight Kalis. During the winter months, Badarisa is worshipped in the temple at Joshi Math where Sankara is said to have installed the Nrisimha Salagrama. On the top of a hill overlooking the town, there is the Jyotir-

Matha amidst lovely surroundings. Under a huge tree, there is cave in which, it is said, Sankara dwelt for a time performing *tapas*. In fact, the whole of Uttarakhanda is replete with Sankara's association with it.

Dvaraka or Dvaravati is one of the seven Mokshapuris, besides being one of the four Dhamas. It is the city over which Sri Krishna ruled. It occupies the western-most point in Peninsular India. The temple of Dvarakhadhisa (Sri Krishna) is the most important feature of the city. Sankara chose Dvaraka as the seat of a Matha. The name of the Pitha established there is *Kalika*.

Similarly, on the east coast at Jagannatha-puri, another *Dhama*, a Matha was organised by Sankara. The name of the Pitha is *Govardhana*.

Sringagiri (Sringeri) is associated with the sage Risya-sringa, under whose guidance it was that King Dasaratha performed the *putrakameshti yaga* which led to the birth of Ramachandra and three other sons. The Tungabhadra and its peaceful surroundings lend charm to the place. Sankara founded a Matha here. There is a legend connected with the establishment of this Matha. When Mandana Misra became a disciple of Sankara bearing the name 'Suresvara', Sarasvati, as we saw, joined Sankara's *entourage*. She, however, stipulated that she would follow the party on condition that Sankara should not look back to see whether she was following or not. It so happened that when the party reached the banks of Tungabhadra, Sarasvati's feet stuck in the ground and she could not move from there. Not hearing the tinkling of her anklets, Sankara looked back. Then he knew that Sringeri was the place where Devi Sarada, the Goddess of Learning, whose incarnation Sarasvati was, had found

a residence. Thus the Sarada-pitha came to be founded, with a monastic institution.

The association of Sankara with Kanchi has already been referred to. From Kanchi (where he is said to have established a Pitha in the name of Sri Kamakshi-Kamakoti)[1], some of his disciples who had earlier belonged to the various cults went forth on a tour of the country, with the blessings of the Guru, according to Anandagiri, to propagate their respective standpoints in faith now purified by Advaita. All of them had become paramahamsa-sannyasins with a firm conviction in Advaita; so far as the *saguna* worship was concerned, each had his own *ishta-devata*—Vishnu, Siva, Sakti, etc. Admitting the non-duality of the Absolute Spirit, they had their own preference in regard to the form of the Personal Godhead. They sought permission from their Master to preach their respective forms of faith; and the permission was readily given. Among the disciples who thus wanted to tour the country on a mission of deepening the faith of the people, Paramatakalanala was a Saiva, Lakshmana and Hastamalaka were Vaishnavas, Divakara was a Saura (follower of Surya-mata), Tripurakumara was a Sakta, Girijakumara was a Ganapatya, and Vatukanatha was a Kapalika. They went round the country, spread their doctrines on the basis of the spirit of Advaita and went back to Kanchi to live with their Master.

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[1] There is a dispute regarding the Maths or Pithas established by Sankara. Many of his devotees believe and claim that Sankara established formal Pithas and Maths only at Badrinath, Dwaraka, Puri and Sringeri. However, some other devotees maintain that he also established a Matha and fifth Pitha at Kanchi. According to some devotees, he ascended the sarvajna-pitha here.— *Editors.*

According to Anandagiri, the last days of Sankara were spent in Kanchi, and the Master discarded his body there. Besides Anandagiri's *Sankara-vijaya,* some other authorities like the *Siva-rahasya*, *Patanjali-charita* and *Sanakara-bhyudaya* state that Sankara spent his last days in Kanchi. There is a life-size stone image of Sankara installed in a shrine in close proximity to the sanctum sanctorum of Sri Kamakshi. The bronze *utsava-murti* of Sankara which is in this shrine is taken every year on Vyasa-puja day to Mukti-mandapa on the banks of the Sarva-tirtha, and offered worship there. In the temples of all denominations in Kanchi there are sculptured representations of the Acharya in various postures. These sculptured figures indicate that the stay of Sankara in Kanchi has left on the Kshetra an indelible impression which, with the passage of time, has only become deeper.

However some authorities have stated places other than Kanchi as the last place where he stayed before departing from this life (*siddhi kshetra*). (1) Kedara. The *Madhaviya Sankara-vijaya* says that at the end of his life-span, Sankara, accompanied by some disciples, went to Badari and to Kedara-kshetra and that thence he returned to Kailasa. (2) Badari. *Chidvilasiya Sankara-vijaya* says that Sankara finally entered the Dattatreya Cave in Badarikasrama. (3) Mahuripuri. The *Guru-vamsa-kavya* which deals with the Sringeri Guruparampara, says that Sankara towards the close of his life went from Siddhesvar in Nepal to Dattatreya Asrama, abandoned his *danda* and *kamandalu* which become respectively a tree and a tank, and stayed at Dattatreya Asrama at Mahuripuri in Mahratavada conversing with Sri Dattatreya. (4) Trichur. According to the *Keraliya Sankara-vijaya* of Govindanatha,

Sanakra ascended to Surya-Mandala from inside the temple at Trichur (Vrishachala). (5) Kashmir. In a recent work giving the life of Sankara in Sanskrit verse by one Srinivasa Alaya, Kashmir is mentioned as the place where Sankara was last seen.

However, there is nothing like an end for him, even in the empirical sense. He lives and will continue to live in human memory. And, in the ultimate sense, he is the all-pervading and ever-present non-dual Spirit. In the words of Anandagiri, "In the form of the all-pervading consciousness, he remains even today. He, verily, is the Guru Sankaracharya, who grants release to those that are good."

V. THE PHILOSOPHY OF SANKARA

Among the path-finders to the Eternal, Sankara stands pre-eminent. He spent his entire life—short though it was—in urging his fellowmen, as we have seen, to turn from the ephemeral to the abiding, from the fleeting panorama of temporal life to the spiritual felicity of the life eternal. There is no difference between the behaviour of men and that of animals so long as the moving factors are appetite and aversion, and activity consists in a going forth towards the external sense-objects. But man is endowed with a certain characteristic which, if properly cultivated, will make for a distinction. Sankara defines this characteristic as the eligibility for *karma*, willed action, and *jnana*, knowledge[1], and cites in this connection a scriptural text which says, "The *Atman* is expanded only in man. He, indeed, is most endowed with intelligence. He gives expression to what is known. He sees what is known. He knows what is to come. He knows the visible and the invisible worlds. He perceives the immortal through the mortal. Thus is he endowed. But with the other animals, eating and drinking alone constitute their knowledge". It is because of this special endowment of ability to discriminate and discern the truth that man quests for the eternal, and eventually succeeds in gaining it. And this path to the eternal Sankara taught not merely by precept but by his own shining example.

In the history of Indian philosophy the place of Sankara is both permanent and high. Although he disclaimed

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[1] *Aitareya Aranyaka*, III, ii, 3.

originality, he wrought a revolution in the minds of men, the salutary effects of which can be felt even today. He set a model in thinking and exposition which subsequent philosophers in India have striven to follow. A great metaphysician describes Sankara's style of writing as *prasannagambhira*, lucid and deep. His works are characterized by penetrating insight and analytical skill. The metaphysic of the Absolute which he taught is, it is true, difficult to understand. Any attempt to expound it would necessarily involve the expression of obscurity. But Sankara's manner of exposition does not present us with the usual but avoidable additional difficulty which is obscurity of expression. He wrote magnificent works, both in prose and verse; and all of them are marked by depth of thought and lucidity of language. Among his major works are the great commentaries on what are known as the three canons of Vedanta, *viz.*, the principal *Upanishads*, the *Bhagavad-gita*, and the *Brahma-sutra*, and such independent manuals as the *Upadesasahasri* and the *Vivekachudamani*.

The quintessence of the philosophy of Sankara is stated in the following words which constitute a half-verse in Sanskrit; "The Absolute Spirit is the reality; the world of appearance is illusory; the so-called individual soul is the Absolute itself, and no other."

The Upanishadic terms 'Brahman' and 'Atman' indicate the highest reality which is non-dual. As the nature of the Absolute cannot be defined in terms of any category, the *Upanishads* refer to it as 'not this, not this' (*neti neti*). This does not mean, however, that the Absolute is a night of nothingness, a contentless void. It is the plenary being, the sole reality. In some texts of the *Upanishads*, positive

expressions are also employed with reference to Brahman -- terms like *Satya*, *jnana*, and *ananda*, (existence, consciousness and bliss). But these too make us understand the Real by telling us what it is not, *viz.*, that it is not non-being, not what is inert, and not that which is related to sorrow. To define a thing is to limit it, to finitize it. The infinite and the unlimited cannot be characterized in terms of finite categories. Brahman is *nirguna*, without characteristics. Even to say that it is one is not strictly true; for the category of number is inapplicable to the Absolute. That is why Sankara calls his philosophy 'Advaita', the doctrine of the not-two, or non-dualism.

There are in the *Upanishads* passages which characterize Brahman as the cause of the world, and as the home of all auspicious qualities. How are we to reconcile the two views—the view of Brahman as the Absolute, without characteristics, and the view which characterizes it as the world-ground ? For solving this problem, Sankara postulates two standpoints: the absolute (*paramarthika*) and the relative (*vyavaharika*). The supreme truth is that Brahman is non-dual and relationless. It alone is; there is nothing real besides it. But from our standpoint, which is the empirical, relative standpoint, Brahman appears as God, the cause of the world. There is no real causation; the world is but an illusory appearance in *Brahman*, even as the snake is in the rope. This doctrine is known as *vivarta-vada* (the theory of phenomenal appearance) which is to be distinguished from its rival, *parinama-vada* (the theory of transformation).

The ultimate Reality, Brahman which is unconditioned, and is without attributes, without qualifications, is called God when viewed in relation to the empirical world and

the empirical souls. Brahman is the same, as *nirguna* (attributeless) and as *saguna* (with attributes). There are not *two* Brahmans, as wrongly alleged by some critics. Even when God is referred to as the lower (*apara*) Brahman, what is meant is not that Brahman has become lower in status as God, but that God is Brahman looked at from the lower level of relative experience. These are two forms (*dvirupa*) of Brahman and not two Brahmans: Brahman as-it-is-in-itself, and Brahman as-it-is-in-relation-to-the-world. The former is the unconditioned Brahman; the latter is Brahman as conditioned by nomenclature, configuration, and change.

God, thus, is conditioned Brahman; the conditioning principle is called *maya*. As *maya* is not a reality alongside or apart from Brahman, it does not make for the introduction of any real quality. All that Godhead requires for its status is assumed duality, and not real duality. Ether is spoken of as ether-at-large in relation to pot-ether, etc.; in and for itself, there is no difference. Similarly, God is said to possess ommiscience, omnipotence, etc., as distinguished from the soul which is parviscient, with limited power, etc. In Itself, Godhead knows no distinctions, and cannot be categorized. According to one version of the reflection-theory (*pratibimba-vada*), it is to be admitted, God is described as the reflection of Brahman in *maya*. But, it should be remembered that, according to this view, the reflection is identical with the prototype. The other version of the reflection-theory which is more generally accepted compares God to the prototype-face, and the souls alone to reflections of the face in mirrors. In any case, God, in Advaita, is not a phantom-creation or an ideal construction of the individual's mind. The

idea of God is not to be brushed aside as an irrelevant postulation or as an impossible and inconsistent concept. The place of God in Advaita is neither pernicious nor precarious; on the contrary, the concept is quite pertinent to, and precious for, Advaita-experience.

If the soul and God are one, where, it may be asked, where is the place for God in Advaita? The reply is simple. Even in the identity statements 'That thou art', 'I am Brahman', etc., it is not the identity of the soul with God that is taught. It is precisely because there could be no identity between the primary meanings of the two words in each statement, *viz.*, 'the individual soul' and 'God', that recourse is had to the secondary implication. What these statements teach is not that the soul and God are one, but that the secondary meaning of the two words is the same, *i.e.* the unconditioned Self. What Advaita tells us is that the Atman is Brahman, and not that the jiva (soul) is Isvara (God). There is a text of the *Mandukya Upanishad* which says with reference to the self of the state of deep sleep : "This is the lord of all, this is the knower of all, this is the inner ruler of all. This is the source of all, the origin and end, indeed, of beings". The meaning of this text is not that the empirical jiva is identical with Isvara; the text should be regarded as an eulogy of Prajna, the Self in the state of sleep, where there is no duality whatsoever. The passage may also be taken as indicating the correlation between the individual form of the Self and its cosmic form. There are certain meditations in which the aspirant is asked to identify himself with the Deity : the highest phase in the scale of meditation assumes the form 'I am Brahman'. But, here, what is required is assumed or superimposed identification, and

not real identity. When one has to speak of, or do with, the soul *and* God, one has to recognise the distinction between the two. Advaita does not seek to abolish the distinction. If God be compared to the sea and the soul to its wave, it would be proper to say that the soul is a property of God and not that God is a property of the soul, even as it would be to say that the wave belongs to the sea and not that the sea belongs to the wave. It has been declared that the duality assumed for the sake of devotion is more beautiful than even non-duality (*bhakt-yartham kalpitam dvaitam advaitad-api sundaram*).

The place of God in Advaita may be understood from the standpoints of both metaphysics and axiology. God is to be regarded as the ground of the universe, and as the goal of meditation. In relation to the world, God is the basic Existence; in relation to the soul, He is the supreme Value.

God is not a cause among causes producing the world; He is the whole and the sole cause. God is both the material and efficient cause of the world. Since the idea of cause is associated with the concept of time, it is probably better to consider God to be the ultimate ground of things. Godhead or Brahman is that from which beings arise, in which they reside after arising, and into which they disappear at the end. The universe is differentiated by names and forms : it includes many agents and enjoyers; its constituents are regulated in respect of place, time, cause, action with fruit; the design which it reveals cannot be even conceived by the mind. For such an infinitely ordered and variegated universe, no other cause or ground could be postulated than the omniscient and omnipotent God. This and other similar arguments should not be regarded as proofs for the existence of God. God is not

the end-result of syllogistic reasoning. The arguments are useful only as helps that render intelligible the intuitively discerned and scripturally declared truth.

God is not only the world-ground but also the moral governor. The law of *karma* which operates in the moral realm has God for its guide. If the souls reap the consequences of their actions, good for good, and ill for ill, it is because of God's dispensation expressed in the form of the *karmic* law. To the Mimamsaka's contention that *karma* can and does function by itself, the Vedantin's reply is that *karma* which is inert does require an intelligent controller for its operation. No finite intelligent agent can be the controller of *karma*. In fact, the agent-souls are the victims of *karma*; although this statement should not be taken to mean that the souls are playthings in the hands of Fate. Each soul certainly deserved the fruits of its own deeds. *Karma* is the principle of justice that matches deserts with deeds. And, the dispenser of justice, the inner immortal ruler, is God. He is both the Law-Giver and the Law. He resides within the souls and rules them. His rulerships has for its ultimate aim the liberation of souls. The world which He has projected out of Himself is the vale of soul-making.

The ends that man seeks are prosperity (*abhyudaya*) and the supreme good (*nihsreyasa*). Prosperity, whether in this world or in the next, is temporal; the supreme good, which is release from bondage to the temporal process, is eternal. In the gaining of either of these ends, it is necessary to crave for the grace of God. Four categories of devotees are mentioned in the *Bhagavad-gita*; people in distress (*arta*), those who desire to accumulate wealth (*artharthi*), the seekers of metaphysical knowledge *jijnasu*,

and the knowers of the Self (*jnani*). Of these, the first two are those who regard prosperity as their end. It is true that one may strive for removal of distress or for accumulation of wealth without calling on God. But if one waits on God for the fulfilment of even these limited objectives, then these very successes will prepare the person concerned for wanting to pursue the higher path which leads to Self-knowledge. And it is by gaining knowledge that comes through God's grace that one gets released from bondage (Sankara: *Sutra-bhashya, II, iii, 41; tadanugraha-hetukenaiva vijnanena mokshasiddhir bhavitum arhati*).

The devotee worships God in various forms and under different names. It is the same God that takes on a variety of forms and names through His power of *maya*. He assumes the form which the devotee chooses, and responds to the name by which He is called. Whenever *dharma* is threatened, God incarnates Himself in order to preserve it for the world. Although unborn and without body, He appears to be born, to be embodied as it were. In order to shower His grace on the devotee in the most concrete mode, He makes the Images that are made for Him alive with Divinity. It is true that the highest way of worship is to see God everywhere, as all in all. But for most people, limited as they are, unevolved as they are, this becomes difficult, if not impossible. For their sake, God assumes limited forms and definite names. Starting from the most crude and narrow modes of worship, the devotee should progress to nobler and broader modes. The grades are indicated in the following verse:

prathama pratima puja
japastotrani madhyama

uttama manasi puja
so'ham pujottamottama.

'The first stage is Image-worship; the next consists in *japa* and prayer; still higher is mental worship; the highest is of the form "I am He". The meditation which is of the form 'I am He'—if it does not result in the dawn of wisdom in the present life—leads the aspirant to what is called 'gradual release' (*krama-mukti*). The belief is that at the death of his present body, the aspirant gains identity with the Creator Brahma, and at the end of the present *Kalpa* (cosmic age) he is released along with Brahma.

While it is true that Advaita seeks to go beyond theism, it is not to be confused with atheism or anti-theism. The supreme Reality is absolutely unconditioned; it is super-personal. But it appears as if personal in order to serve as the ground of the universe, and as the object of adoration for man. It is not that Brahman is degraded into Isvara; on the contrary, it is Isvara that is realised to be Brahman in plenary experience. It is as God that the Absolute becomes the pivot of the universe, and as the paradigm of perfection for the soul.

The principle that makes for the phenomenal appearance of the world from God is called *maya*. *Maya* has significance only from the relative standpoint, and not from the standpoint of the Absolute. The supreme truth is that *maya* is that which (*ya*) is not (*ma*). But from our point of view, *maya* appears as an inscrutable power of God that veils the true and projects the untrue. The power of veiling is termed *avarana*, and that of projecting *vikshepa*. If one were to ask: is *maya* real or not?, the only answer is: it is neither real nor unreal. Because the world of plurality appears, *maya* is not unreal; because

maya is sublated by the knowledge of the non-dual self, it is not real. It cannot be both real and unreal. Therefore it is indeterminable (*anirvachaniya*). Any inquiry into *maya* is not to make the concept intelligible, but to enable one to go beyond it. When one has gone beyond, there remains no problem to be solved.

Who is it that seeks to go beyond *maya*? It is the *jiva*, the living soul. The soul is, in essence, the same as Brahman. On account of *avidya* (nescience) which is the individual counterpart of *maya*, it identifies itself with a psycho-physical organism and is caught up in the tract of *samsara*. The sheaths of body, life, and mind that cover the soul are products of *maya*. These, in consequence, come to be mistaken for the Self; their characteristics are wrongly imposed on the imperishable spirit. As conditioned by these and by the things that constitute the world, the supreme Self, which is the sole reality, appears as limited and as many, as having birth and death and as engaged in action and enjoyment. All these notions are due to ignorance. We wrongly imagine that the Self is the subject of transmigration and that the world in which this happens is real. The only cure for this malady is true knowledge. The truth is that the Self neither rises nor sets, that it is the one constant consciousness which is Self-luminous. When the false, limiting conditions by virtue of which the Self is spoken of as experience (*anubhava*) are removed (by true wisdom), the Self is known in its true nature, *i.e.* as the Self.[1] The Self that is non-dual and eternal is the substrate of the pluralistic

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[1] ***Atmaiva vishayopadhikonubhava itiv yapadisyate, avivakshitopadhischa atmeti.***

universe which is an appearance of *maya*. It is through the sublimation of *maya* that the illusion is overcome and the true Self is realized. Self-realization is release (*moksha*).

According to Advaita, it is thus clear, the soul is not created; only its empirical outfit consisting of body and mind is created. The body-mind complex and its cause, nescience (*avidya*), constitute the soul's *samsara* (transmigratory life). Nescience is the casual body (*karana-sarira*) of the soul. The causal body is also known as the sheath of bliss (*anandamaya-kosa*). The subtle body (*sukshma-sarira*) is composed of three sheaths : the sheath of intellect (*vijnanamaya-kosa*), the sheath of mind (*mano-maya-kosa*), and the sheath of breath (*pranamaya-kosa*). The physical body (*sthula-sarira*) is the sheath of food, *i.e.* matter (*annamaya-kosa*). What happens at death is only a change of the physical body. The *Bhagavad-gita* compares this to a change of garments. Just as a person discards an old set of clothes and puts on a new set, even so the soul leaves a worn-out body and takes on a fresh one. The subtle body, however, continues with incidental alterations, and also the causal body, till the onset of release.

Man's experience is distinguishable into three states : waking (*jagrat*), dream (*svapna*), and deep sleep (*sushupti*). In the state of waking, man experiences the external world of things. In dream, he creates an inner world of images and imagines that he is a denizen thereof. In sleep, the sense of plurality is lost and there is *awareness*, without awareness of *anything*. Of the three states, waking is unique in the sense that it is only as located here that man can know that he is bound by *avidya* (nescience), strive for and eventually gain *moksha* (release). We saw above that the status of man is a

privileged one. Similarly, the state of waking has a vantage-point. Genuine philosophical inquiry leading to illumination is made possible here. But the inquiry should not be restricted to the implications of the waking world alone; for waking is only a segment of experience. And inquiry in order to be fruitful must take into account the total experience. It is thus that the inquiry into the three states becomes supremely important in Advaita Vedanta. The result of this inquiry is the realization that the Self is of the nature of pure consciousness, unaffected by the accidents such as the body, the mind, and the world, which change and pass. In the language of the *Mandukya Upanishad* and the *Karika* of Gaudapada, the true Self is *chaturtha*, *turiya* (the fourth), the transcendent reality. It is the 'fourth' not in addition to or as different from its appearances in waking, dream and sleep. It is the basic reality of the appearances, both individual and collective.

It does not take much time to set forth the truth of *Advaita* or to understand it intellectually. But long discipline and education are necessary in the case of the average man before he can intuitively realize that truth.

The highest human goal is liberation from the cycle of transmigration. It is true that all men do not consciously recognize it or strive for it. Instead, finite ends such as wealth and pleasure are pursued with the consequence that one's grief increases. Even these, if sought after within the bounds of the laws of virtue (*dharma*), will pave the way for the commencement of man's spiritual journey. The pilgrim's progress effectively starts only with the recognition of the truth that the infinite and unconditioned Reality is the sole end for man.

The direct means to liberation, according to Advaita,

is *jnana-yoga*, the path of knowledge. The reason why *jnana* or wisdom is taught in Advaita as the direct means to release is that release is not something to be newly achieved. Release (*moksha*) is the eternal nature of the Self. It is the Self itself, its very nature, and so it is *nitya* (eternal) and *anarabhya* (not begun). It is because *moksha* is the eternally accomplished end that Sankara maintains as against the Mimamsaka-ritualist that action is not the means to it. Anything that is wrought by action is bound to perish. Through action one of the four results may be accomplished : origination, attainment, purification, and modification. Release is different from all these. The Self which is of the nature of release is not what is originated, attained, purified, or modified. That which obstructs the realization of the true nature of the Self is nescience. What is to be accomplished is only the removal of nescience. And nescience can be removed only by knowledge. The opposition between knowledge and action, says Sankara, is unshakable like a mountain. It is only to the one that is non-attached to work and its fruit and takes to the path of knowledge that the Self which is Brahman is revealed. The path itself consists of study, reflection, and meditation, *sravana*, *manana*, and *nidishyasana*. The point that should be specially noted is that the knowledge that is aimed at through this process is not mere intellectual understanding but intuitive and direct experience.

The competence to tread the path of knowledge is gained by the performance of one's duties without attachment to results (*karma-yoga*), constant and undivided devotion to one's chosen form of the Deity (*bhakti-yoga*), and the discipline of mental concentration (*dhyana-yoga*).

These are intended to produce certain qualifications that make one eligible for the path of knowledge. Explaining the first word *atha* (then) in the first aphorism of the *Brahma-sutra*, Sankara sets forth these qualifications. They are : discrimination of the eternal from the non-eternal, non-attachment to the finite enjoyments of this world as well as of the other, the possession in abundance of virtues like calmness and equanimity, and a longing for liberation. The first of these is the initial qualification that is essential for the Vedantic inquiry to start. At this stage, discrimination does not mean the final knowledge of the truth. It only implies that philosophical attitude which refuses to be deceived by the first look of things. What blinds the vision is narrow attachment to selfish enjoyments. These may pertain to this world or to the heavenly world. The mind longs for them and so is unable to see the truth. When it is in the grip of passion such as appetition and aversion, it cannot understand even empirical truth and so it goes without saying, says Sankara, that the mind needs must be thoroughly cleansed before it can realise the truth of the inner self.

The mind that has been freed from passions should then be strengthened by the cultivation of the cardinal virtues. Right attitudes must take the place of wrong ones. Rid of its defects, the mind must acquire the excellences. It is then that the aspiration for release will firmly get established in the mind. This aspiration should not be confused with any passionate desire. Explaining the point, Suresvara, Sankara's disciple, says that the longing for the supreme happiness which is release is not attachment : if this be attachment, then the wish for solitude, etc., should also be so, which is not the case.

When all the obstacles to knowledge have been removed through *karma-yoga*, *bhakti-yoga* and *dhyana-yoga*, and when the path of self-inquiry has been successfully pursued, the knowledge of the non-dual Spirit dawns, even as the sun rises at the termination of the night. The analogy of sun-rise is particularly apt because what really happens is not the rising of the sun but the removal of the obstruction that prevented the sight of the sun. Similarly, the moment ignorance is dispelled through knowledge, the Self stands self-revealed. It is this that is called *moksha*. Release through knowledge is attained the moment ignorance is dispelled.

As release is the eternal nature of the Self, one need not wait for realizing it till death overtakes the physical body. Even while tenanting a body one is released at the onset of knowledge. Such a one is called a *jivan-mukta*. From his standpoint, there is no body at all. He seems to live in a body only for the unreleased. After a time when the body dies, we say 'He becomes liberated from the body (*videha-mukta*)'. But the truth is that there is no difference in *mukti* (release). When release is attained, there is no more travail for the soul. It realizes its non-difference from the Absolute, which is called *advaita-anubhava* (experience of non-duality). 'When all the desires that the heart harbours are gone', says the *Upanishad*, 'then the mortal becomes immortal, and attains Brahman even here.'

Man's pursuit of *moksha* can in no sense be called a selfish striving. Release, according to Advaita Vedanta, is release from individuality and egoistic narrowness. It is only the perfect man that can in the true sense be the benefactor of the world. There is no room for

selfishness either in the Vedantic training or in the Vedantic conception of the goal. As a trainee the student of Vedanta has to obey the Golden Rule. As a man of Self-realization, one cannot be attached to the limited ego. His very presence is a great blessing to the world.

To Sankara goes the credit of consolidating Advaita and of making it clear beyond doubt that there is no need for despair, no ground for doubt. The sole Reality which Advaita teaches can never be denied, for it is the Self of even him who denies. In the *Upadesasahasri*, Sankara declares: 'The Self is not an object. There is neither change nor manyness in it'. It can neither be received nor rejected either by itself or by any one else. He who knows that he is the Self which is within and without, which is beyond birth and death, decay and age—why should he have even the least fear? Fear results from the erroneous cognition of plurality. Fearlessness is attained when the non-dual Absolute is realized. *Advaita* and *abhaya*, non-duality and fearlessness, are but two names for one and the same experience. No one may be barred from this experience, for it is the common birthright of all. Distinction may be meaningful in regard to other disciplines and practices such as ritual acts. But as regards Brahman and Brahman-knowledge, there could be no distinction based on time, place and circumstance. Just like the great sage Vamadeva of yore, says Sankara, we the moderns too, though weaklings, have a right to and can know Brahman. By calling humanity to a realization of this truth, and by showing the way to that realization, Sankara became the great benefactor of the world that his name signifies.

Hence the verse:

sruti-smrti-purananam alayam karunalayam
namami bhagavatpadam sankaram lokasankaram.

"I salute Sankara-bhagavatpada, the bestower of blessedness on the world, the repository of all the wisdom that is contained in the sacred texts, and the abode of grace".

SELECT PASSAGES FROM SANKARA'S WORKS

(*Translated by the Author*)

ABBREVIATIONS

AB	...	*Atma-bodha*
BGB	...	*Bhagavad-gita-bhashya*
BSB	...	*Brahma-sutra-bhashya*
IUB	...	*Isavasya-upanishad-bhashya*
KUPB	...	*Kena-upanishad-pada-bhashya*
KUVB	...	*Kena-upanishad-vakya-bhashya*
MUB	...	*Mandukya-upanishad-bhashya*
MKB	...	*Mandukya-Karika-bhashya*

आ. बो.	...	आत्मबोधः
भ. गी. भा.	...	भगवद्गीताभाष्यम्
ब्र. सू. भा.	...	ब्रह्मसूत्रभाष्यम्
ई. उ. भा.	...	ईशावास्योपनिषद्भाष्यम्
के. उ. प. भा.	...	केनोपनिषद्पदभाष्यम्
के. उ. वा. भा.	...	केनोपनिषद्वाक्यभाष्यम्
मा. उ. भा.	...	माण्डूक्योपनिषद्भाष्यम्
मा. का. भा.	...	माण्डूक्यकारिकाभाष्यम्

श्रीमद्भगवत्पूज्यपादसूक्तिमञ्जरी

I. SCRIPTURE, REASONINGS AND EXPERIENCE

1. Vedantic Teaching, the Source of Brahman-knowledge

ब्रह्म सर्वज्ञं सर्वशक्ति जगदुत्पत्तिस्थितिलयकारणं वेदान्तशास्त्रादेवावगम्यते । कथम् ? समन्वयात् । सर्वेषु हि वेदान्तेषु वाक्यानि तात्पर्येण एतस्यार्थस्य प्रतिपादकत्वेन समनुगतानि ।

ब्र० सू० भा० I, i, 4.

Brahman, which is omniscient, omnipotent, and the cause of the origination, sustentation, and resolution of the world, is known only from the Vedantic teaching. Indeed, in all the Vedantic texts it is this meaning that is expounded as the purport ; and it is thus that the texts acquire harmony.

BSB, I, i, 4.

2. Vedantic Teaching Removes Difference

अविद्याकल्पितभेदनिवृत्तिपरत्वात् शास्त्रस्य । न हि शास्त्रं इदंतया विषयभूतं ब्रह्म प्रतिपिपादयिषति । किं तर्हि ? प्रत्यागात्मत्वेन अविषयतया प्रतिपादयदविद्याकल्पितं वेद्य-वेदितृ-वेदनादिभेदमपनयति ।

ब्र० सू० भा० I, i, 4.

The (Vedantic) teaching has for purport the removal of difference posited by nescience. Not, indeed, does the teaching seek to expound *Brahman* as an object, as a 'this'. What then? It expounds (*Brahman*) as the inner Self, as non-object, and thus removes the difference consisting of the object of knowledge, the knowing subject,

and the knowledge-process, which is a projection of nescience.

BSB, I, i, 4.

3. Scripture as Means of Valid Knowledge

यत्तु उक्तम्-परिनिष्पन्नत्वात् ब्रह्मणि प्रमाणान्तराणि संभवेयुरिति, तदपि मनोरथमात्रम् । रूपाद्यभावाद्धि नायमर्थः प्रत्यक्षस्य गोचरः । लिङ्गाद्यभावाच्च नानुमानादीनाम् । आगममात्रसमधिगम्य एव त्वयमर्थो धर्मवत् ।

ब्र० सू० भा० II, i, 6.

As for what is said—that in the case of *Brahman*, which is the perfect reality, no means of valid knowledge are possible—that is only an imagination. This sense (*Brahman*) is not an object of perception, since it has no form, etc. Nor is it the sphere of inference, etc., since it has no characteristic mark, etc. This sense can be understood only from the Scripture, even as *dharma* (religious duty) is.

BSB, II, i, 6.

4. Scripture, the Last Pramana

शास्त्रं त्वन्त्यं प्रमाणं अतद्धर्माध्यारोपणमात्रनिवर्तकत्वेन प्रामाण्यमात्मनः प्रतिपद्यते, न तु अज्ञातार्थज्ञापकत्वेन ।

भ० गी० भा० ii, 18

Scripture is the last *pramana* (source of knowledge); it becomes valid by merely removing the characteristics erroneously superimposed (on the Self), and not by making known what is unknown.

BGB, ii, 18.

5. THE PLACE OF INQUIRY AND REASONING

तत्राविचार्यं यत्किंचित्प्रतिपद्यमानो निःश्रेयसात् प्रतिहन्येत, अनर्थं च ईयात् । तस्मात् ब्रह्मजिज्ञासोपन्यासमुखेन वेदान्तवाक्यमीमांसा तदविरोधितर्कोपकरणा निःश्रेयसप्रयोजना प्रस्तूयते ।

ब्र० सू० भा० I, i, 1.

Here, he who accepts anything without inquiry is prevented from gaining the good, and comes to grief. And so, by saying what the desire to know *Brahman* (*brahma-jijnasa*) is, the inquiry into the Vedantic texts is praised—the inquiry whose auxiliary is reasoning that is not opposed to it, and whose fruit is the supreme good.

BSB, I, i, 1.

6. REASONING IS AN AID

श्रुत्यैव च सहायत्वेन तर्कस्याप्यभ्युपेतत्वात् ।

ब्र० सू० भा० I, i, 2.

As an aid to Scripture, logical reasoning is accepted.

BSB, I, i, 2.

7. EXPERIENCE, THE TEST

न धर्मजिज्ञासायामिव श्रुत्यादय एव प्रमाणं ब्रह्मजिज्ञासायाम् । किन्तु श्रुत्यादयोऽनुभवादयश्च यथासंभवमिह प्रमाणम्, अनुभवावसानत्वात् भूतवस्तुविषयत्वाच्च ब्रह्मज्ञानस्य ।

ब्र० सू० भा० I, i, 2.

In the inquiry into *dharma* (religious duty), Scripture, etc., alone are authoritative ; not thus in the case of the inquiry into *Brahman*. But, Scripture, etc., and experience, etc., are authorities here, as they become possible ; for,

Brahman-knowledge has experience as its culmination, and has the existent reality as its content.

BSB, I, i, 2.

8. Result of Brahman-knowledge

अनुभवावसानं च ब्रह्मविज्ञानं अविद्याया निवर्तकम्, मोक्षसाधनं च दृष्टफलतया इष्यते ।

ब्र० सू० भा० II, i, 4.

Brahman-knowledge which culminates in experience, is what removes nescience, is the means to release, and yields a seen fruit.

BSB, II, i, 4.

II. BRAHMAN-ATMAN

9. Other than the Known and Above the Unknown

क्वचित्किञ्चत्कस्यचिद्विदितं स्यादिति सर्वमेव व्याकृतं विदितमेव । तस्मादन्यदेवेत्यर्थः । अविदितमज्ञातं तर्हीति प्राप्ते आह—अथो अविदिताद्विदितविपरीतादव्याकृतादविद्यालक्षणाद्व्याकृतबीजात् . . . . यद्विदितं तदल्पं मर्त्यं दुःखात्मकं चेति हेयम् । तस्माद्विदितादन्यद्ब्रह्म इत्युक्ते तु अहेयत्वमुक्तं स्यात् । तथा अविदितादधीत्युक्ते अनुपादेयत्वमुक्तं स्यात् । . . . न ह्यान्यस्य स्वात्मनो विदिताविदिताभ्यामन्यत्वं वस्तुनः संभवतीत्यात्मा ब्रह्म. . . . . ।

के० उ० प० भा० i, 4.

All that is manifest is what is known, since (the manifest) is known somewhere, to some extent, and by

some one ; therefore, (*Brahman* is said to be) other (than the known). It is, then, what is unknown? In reply, it is said : it is also above, *i.e.*, other than the unknown. other than what is contrary to the known, *viz.* the unmanifest which is nescience, the seed of the manifest. . . . Whatever is known is little, mortal, and full of misery, and, therefore, is what is to be abandoned. And so, when it is said that *Brahman* is other than the known, it is stated that it is not what is to be abandoned. Likewise, when it is said that it is above the unknown, it amounts to saying that it is not what is to be accepted . . . Other than one's own self, there is nothing that is other than the known and the unknown ; so, the Self is *Brahman.*

KUPB, i, 4.

10. THE SELF IS KNOWLEDGE

न तु निरुपाधिकस्यात्मन एकत्वे स्वसंवेद्यता परसंवेद्यता वा संभवति । संवेदनस्वरूपत्वात् संवेदनान्तरापेक्षा च न संभवति । यथा प्रकाशस्य प्रकाशान्तरापेक्षाया न संभवः तद्वत् ।

के० उ० प० भा० I, 4.

When the Self, which is devoid of adjuncts, is one, it is not possible for it to be known either by itself or by something else. Because it is of the nature of knowledge, it is not possible that it is expectant of some other knowledge, even as light is not dependent on another light.

KUPB, ii, 4.

11. BRAHMAN CANNOT BE EASILY KNOWN

यत्तु विध्वस्तसर्वोपाधिविशेषं शान्तमनन्तमेकमद्वैतं भूमाख्यं नित्यं ब्रह्म, न तत् सुवेद्यम् ।

के० उ० प० भा० ii,1.

Brahman, which is devoid of all specific adjuncts, which is quiescent, endless, one and non-dual, and which is called the Infinite, cannot be easily known.

KUPB, ii, 1.

12. The Cognizer of Cognitions

न्यायश्च—गुणवद्गुणवता संसृज्यते, नातुल्यजातीयम्, अतः निर्गुणं निर्विशेषं केनचिदप्यतुल्यजातीयेन संसृज्यत इत्येतत् न्यायविरुद्धं भवेत्। तस्मात् नित्यालुप्तज्ञानस्वरूपज्योतिरात्मा ब्रह्म इत्ययमर्थः बोधबोद्धृत्वे आत्मनः सिध्यति, नान्यथा।

के० उ० प० भा० ii, 4.

The rule is—that which has attributes gets into relation with something else having attributes, and not with a thing that belongs to a different class. Therefore to say that that which is attributeless, distinctionless, and unique is related to what is of a different class would be contrary to the rule. Thus, *Brahman* is the Self which is the light of intelligence that is eternal and never lapsing. This sense results only if the Self is the cognizer of all cognitions, not otherwise.

KUPB, ii, 4.

13. No Abandonment or Acceptance

आत्मत्वान्न हेयो उपादेयो वा। अन्यत् हि अन्येन हेयमुपादेयं वा; न तेनैव तद्यस्य कस्यचिद्धेयं उपादेयं वा भवति। आत्मा च ब्रह्म सर्वान्तरत्वादविषयः अतोऽन्यस्यापि न हेयं उपादेयं वा। अन्याभावाच्च।

के० उ० वा० भा० i, 4.

As it is the Self, it is not what is abandoned or accepted. One thing may be abandoned or accepted by another.

But one and the same thing cannot abandon or accept itself. And, the Self is *Brahman* ; as it is the inner Self of all, it is not an object of cognitions. Nor is it what is abandoned or accepted by another ; for, there is no other (reality).

KUVB, i, 4.

14. THE SELF IS CHANGELESS

सर्वव्यापि तदात्मतत्त्वं सर्वसंसारधर्मवर्जितं स्वेन निरुपाधिकेन स्वरूपेणाविक्रियमेव सत्, उपाधिकृताः सर्वाः संसारविक्रिया अनुभवतीवाविवेकिनां मूढानामनेकमिव च प्रतिदेहं प्रत्यवभासते ।

ई० उ० भा० 4.

The omnipresent Self, which is free from all characteristics of transmigration, remains unchanging by its own unconditioned nature, but appears to the dull-witted ignorant people as if experiencing all the changes of transmigration caused by the conditioning adjuncts, and as if many, one in each body.

IUB, 4.

15. THE SELF CANNOT BE DENIED

आत्मनश्च प्रत्याख्यातुमशक्यत्वात्, य एव निराकर्ता तस्यैवात्मत्वात् ।

ब्र० सू० भा० I, i, 4.

It is not possible to deny the Self ; it is the very Self of him who denies.

BSB, I, i, 4.

III. BRAHMAN AND GOD

16. Two Forms of Brahman

द्विरूपं हि ब्रह्म अवगम्यते, नामरूपविकारभेदोपाधिविशिष्टं, तद्विपरीतं च सर्वोपाधिविवर्जितम्.....एकमपि ब्रह्म अपेक्षितोपाधिसंबन्धं निरस्तोपाधिसंबन्धं च उपास्यत्वेन ज्ञेयत्वेन च वेदान्तेषूपदिश्यते ।

ब्र० सू० भा० I, i, 11.

Brahman, verily, is known to be of two forms : that which is qualified by the adjunct of difference caused by the modifications of name and form, and that which, on the contrary, is devoid of all adjuncts.

Although *Brahman* is one, it is thought in the Vedantic texts as what is to be meditated upon as being related to assumed adjuncts, and as what is to be known as being devoid of any relation to adjuncts.

BSB, I, i, 11.

17. Brahman that is Unconditioned

न तु ब्रह्म जातिमत्, अतो न सदादिशब्दवाच्यम्, नापि गुणवत्, येन गुणशब्देनोच्येत, निर्गुणत्वात्, नापि क्रियाशब्दवाच्यम्, निष्क्रियत्वात् ।

भ० गी० भा० xiii, 12.

Brahman does not belong to a species of existents, and so it cannot be referred to as an existent; it does not have qualities, because it is qualityless, and so cannot be expressed in terms of any quality; nor can it be indicated by any word connoting action, because it is actionless.

BGB, xiii, 12.

18. DIFFERENCE DUE TO NAME

एकोह्ययमात्मा नाममात्रभेदेन बहुधाभिधीयत इति ।

ब्र० सू० भा० I, iv, 12.

The one Self, indeed, is designated differently on account of the difference in mere name.

BSB, I, iv, 22.

19. BRAHMAN WITH ATTRIBUTES

अस्य जगतो नामरूपाभ्यां व्याकृतस्य अनेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकालक्रियाफलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य जन्म-स्थितिभङ्गं यतः सर्वज्ञात् सर्वशक्तेः कारणाद्भवति तद्ब्रह्म ।

ब्र. सू. भा. I, i, 2.

That omniscient, omnipotent Cause from which occur the origination, sustentation and destruction of this world which is manifest as name and form, which is associated with many agents and enjoyers, which is the abode of fruits regulated in accordance with place, time and action and the structure of which is by mind inconceivable, that is *Brahman*.

BSB, I, i, 2.

20. ARGUMENT FOR THE EXISTENCE OF GOD

यदिदं जगत् देव-गन्धर्व-यक्ष-रक्षः-पितृ-पिशाचादिलक्षणं द्यु-वियत्-पृथिवी-आदित्य-चन्द्र-ग्रह-नक्षत्रविचित्रं विविधप्राण्युपभोगयोग्यस्थान-साधनसंबन्धि, तदत्यन्तकुशलशिल्पिभिरपि दुर्निर्माणं देशकालनिमित्तानुरूपनियतप्रवृत्तिनिवृत्तिक्रमं एतद्भोक्तृकर्मविभागज्ञप्रयत्नपूर्वकं भवितुमर्हति, कार्यत्वे सति यथोक्तलक्षणत्वात् गृहप्रासादरथशयनासनादिवत्, विपक्षे आत्मादिवत् ।

के० उ० वा० भा० iii.

This world, which consists of beings such as the gods, the divine minstrels, the spirits, the demons, the manes, the ghosts, etc., which is varied as comprising heaven, ether, earth, sun, moon, planets, and stars, which bears the relation of different kinds of living beings to their appropriate locations of enjoyments, which is impossible of construction even by the most highly skilled architects, and which contains the ordered sequence of action and withdrawal in accordence with space, time, and cause, should be the effect of the operation of one who knows the distinct enjoyers and deeds; since, being an effect, it is of the nature described; even as a house, temple, chariot, bed, seat, etc., are; or contrarily, as self, etc., are not.

KUVB, iii.

21. God's Omniscience

यत्प्रसादाद्धि योगिनामप्यतीतानागतविषयं प्रत्यक्षं ज्ञानमिच्छन्ति योगशास्त्रविदः, किमु वक्तव्यं तस्य नित्यसिद्धस्येश्वरस्य सृष्टिस्थितिसंहृतिविषयं नित्यज्ञानं भवतीति ।

ब्र० सू० भा० I, i, 5.

It is by the grace of God that even the yogis have the direct knowledge of the things relating to the past and the future, say those who know the *yoga-sastra*. Need it, then, be said that for the eternally established God there is the eternal knowledge relating to creation, sustentation, and destruction (of the world).

BSB, I, i, 5.

22. Brahman the Cause of the World

. . .सर्वज्ञः सर्वेश्वरो जगत उत्पत्तिकारणं, मृत्सुवर्णादय इव घटरुचकादीनाम् । उत्पन्नस्य जगतः नियन्तृत्वेन स्थितिकारणं, मायावीव मायायाः । प्रसारितस्य जगतः पुनः स्वात्मन्येवोपसंहारकारणम्, अवनिरिव चतुर्विधस्य भूतग्रामस्य । स एव च सर्वेषां न आत्मा ।

ब्र० सू० भा० II, i, 1.

The omniscient Lord of all is the originating cause of the world, even as clay, gold, etc., are of pot, necklace, etc. Of the world which has come into being, He is the cause of sustentation through being the ordainer, as a magician is of his magic. Of the world that has been manifested, He is the cause, again, of dissolution into Himself, even as earth is of the fourfold beings. He alone is the Self of us all.

BSB, II, i, 1.

23. God is the General Cause

ईश्वरस्तु पर्जन्यवत् द्रष्टव्यः । यथा हि पर्जन्यो व्रीहियवादिसृष्टौ साधारणं कारणं भवति, व्रीहियवादिवैषम्ये तु तत्तद्बीजगतान्येव असाधारणानि सामर्थ्यानि कारणानि भवन्ति, एवमीश्वरो देवमनुष्यादिसृष्टौ साधारणं कारणं भवति । देवमनुष्यादिवैषम्ये तु तत्तज्जीवगतान्येवासाधारणानि कर्माणि कारणानि भवन्ति ।।

ब्र० सू० भा० II, i, 34.

God is to be compared to rain. Just as rain is the general cause in respect of the growth of paddy, barley, etc., while in respect of the difference between paddy and barley, etc., the specific cause are the potencies in the respective seeds, so God is the general cause in regard to the birth of Gods, men, and others, while

in regard to the difference between the gods and men, and others, the specific causes are the *karmas* belonging to the respective souls.

BSB, II, i, 34.

24. God's Incarnation

स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा संपन्नः त्रिगुणात्मिकां वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य अजोऽव्ययो भूतानामीश्वरः नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन् स्वमायया देहवानिव जात इव लोकानुग्रहं कुर्वन् लक्ष्यते, स्वप्रयोजनाभावेऽपि भूतानुजिघृक्षया ।

भ० गी० भा० भूमिका

The Lord, ever endowed with knowledge, splendour, power, strength, greatness, and light, has under control His own *maya*, the primal Nature consisting of the three *gunas*; and although He is unborn, undecaying, the lord of all beings, and is of the nature of eternity, purity, wisdom, and release, He appears as if bearing a body, and as if born through His *maya*, in order to bless the world.

BGB, Introduction.

25. The Supreme Self, not Affected by the World

यथा स्वयं प्रसारितया मायया मायावी त्रिष्वपि कालेषु न संस्पृश्यते, अवस्तुत्वात्, एवं परमात्मापि संसारमायया न संस्पृश्यत इति । यथा च स्वप्नदृगेकः स्वप्नदर्शनमायया न संस्पृश्यते, प्रबोधसंप्रसादयोरनन्वागतत्वात् । एवं अवस्थात्रयसाक्ष्येकोऽन्यभिचार्यवस्थात्रयेण व्यभिचारिणा न सस्पृश्यते । मायामात्रं ह्येतत् यत्परमात्मनोऽवस्थात्रयात्मनावभासनं रज्ज्वा इव सर्पादिभावेनति ।

ब्र० सू० भा० II, i, 9.

Even as a magician is not affected in all the three times (past, present, and future) by the magical show projected by him, because that is not real, so also the supreme Self is not affected by the world which is *maya*. And even as the seer of a dream is not affected by the illusion of the dream-sight, because those sights do not accompany waking and deep sleep, even so the one constant witness of the three states of experience is not affected by the three states which are inconstant. That the supreme Self appears as the self of the three states is, indeed, mere *maya* like the rope imagined to be a snake.

BSB, II, i, 9.

IV. MAYA AND THE WORLD

26. Illusoriness of Duality

यत्परमार्थसदद्वैतम्, मायया भिद्यते ह्येतत् तैमिरिकानेकचन्द्रवत् रज्जुः सर्पधारादिभिर्भेदैरिव, न परमार्थतः, निरवयवत्वादात्मनः । सावयवं हि अवयवान्यथात्वेन भिद्यते, यथा मृत् घटादिभेदैः । तस्मान्निरवयवमजं नान्यथा कथंचन केनचिदपि प्रकारेण न भिद्यत इत्यभिप्रायः । तत्त्वतो भिद्यमानं हि अमृतमजमद्वयं स्वभावतः सत् मर्त्यतां व्रजेत्, यथा अग्निः शीतताम् । तच्चानिष्टं स्वभाववैपरीत्यगमनम्, सर्वप्रमाणविरोधात् । अजमद्वयमात्मतत्त्वं माययैव भिद्यते, न परमार्थतः । तस्मान्न परमार्थसद् द्वैतम् ॥

मा० का० भा० iii, 19.

That which is supremely real is non-duality, through *maya* it appears as diverse, even as the plurality of

moons on account of defective eye-sight, or the rope appearing differently as snakes, water-streak, etc., and not in reality, for the Self is partless. Indeed, it is a whole-of-parts that becomes different due to change of parts even as clay in different forms such as pot, etc. Therefore, the partless unborn reality can by no means become different. This is the meaning. If what is immortal, unborn, and non-dual were to become really different, then it would become mortal, like fire becoming cool. But that is not acceptable, for a change of one's nature into its contrary is opposed to all evidence. The unborn non-dual Self becomes different only through *maya*, not in reality. Therefore, duality is not the supreme truth.

MKB, iii, 19.

27. Maya, the Power of Illusion

यदि आत्मैक एवेति निश्चयः, कथं प्राणादिभिरनन्तैर्भावैः एतैः संसारलक्षणैर्विकल्पित इति ? उच्यते, शृणु—मायैष तस्यात्मनो देवस्य । यथा मायाविना विहिता माया गगनमतिविमलं कुसुमितैः सपलाशैः तरुभिराकीर्णमिव करोति, तथा इयमपि देवस्य माया, यया अयं स्वयमपि मोहित इव मोहितो भवति ।

मा० का० भा० ii, 19.

If it be established that the Self is verily one, how does it come to be imagined to be multifarious, such as *Prana*, etc., that are characterised by phenomenality ? Listen to the reply: This is that shining Self's *maya*. Just as the magic employed by the magician makes the absolutely pure sky filled with trees blooming with flowers and luxuriant with leaves, so also does the *maya* of this

shining Self make it self-deluded as it were.

MKB, ii, 19.

28. The Power of Maya

अविद्यात्मिका बीजशक्तिः अव्यक्तशब्दनिर्देश्या परमेश्वराश्रया मायामयी महासुषुप्तिः ; यस्यां स्वरूपप्रतिबोधरहिताः शेरते संसारिणो जीवाः . . . अव्यक्ता हि सा माया, तत्त्वान्यत्वनिरूपणस्याथाशक्यत्वात् ।

ब्र० सू० भा० I, iv, 3.

The seed-power (responsible for creation) is of the nature of nescience (*avidya*); it is designated by the word *avyakta* (the unmanifest); it is dependent on God, is of the form of *maya*, the great sleep. In it the trans-migrating souls sleep, being devoid of the knowledge of the Self.

The unmanifest, indeed, is *maya*, because it is not possible to define it as being either true or untrue.

BSB, I, iv, 3.

29. That Which is Not

सा च माया न विद्यते । मायेत्यविद्यमानस्याख्या ।

मा० का० भा० iv, 58.

Maya is that which does not exist. *Maya* is the name of the non-existent.

MKB, iv, 58.

30. Difference is not Real

भेदस्तु उपाधिनिमित्तो मिथ्याज्ञानकल्पितो न पारमार्थिकः ।

ब्र० सू० भा० I, iv, 10.

Difference is caused by adjuncts, is posited by false knowledge, and is not absolutely real.

BSB, I, iv, 10.

31. Creation Compared to Rope Trick

विभूतिर्विस्तार ईश्वरस्य सृष्टिरिति सृष्टिचिन्तका मन्यन्ते, न तु परमार्थचिन्तकानां सृष्टावादरः ।. . . न हि मायाविनं सूत्रमाकाशे निक्षिप्य तेन सायुधमारुह्य चक्षुर्गोचरतामतीत्य युद्धेन खण्डशः छिन्नं पतितं पुनरुत्थितं च पश्यतां तत्कृतमायादिसतत्त्वचिन्तायामादरो भवति । तथैवायं मायाविनः सूत्रप्रसारणसमः सुषुप्तस्वप्नादिविकासः, तदारूढ-मायाविसमश्च तत्स्थः प्राज्ञतैजसादिः, सूत्रतदारूढाभ्यामन्यः परमार्थ-मायावी । स एव भूमिष्ठा मायाच्छन्नोऽदृश्यमान एव स्थितो यथा तथा तुरीयाख्यं परमार्थतत्त्वम् । अतस्तच्चिन्तायामेवादरो मुमुक्षूणा-मार्याणां, न निष्प्रयोजनायां सृष्टावादर इति ।

मा० का० भा० I, 7.

Those who theorize about creation think that creation is the expansion of God. Those who are intent on the supreme truth, however, do not support (any theory of) creation . . . Seeing a magician throw a rope into the sky, climb it fully armed, go up beyond sight, get torn up in battle, fall and rise again, one does not believe in the reality of the magic that he does. Similar to the throwing up of the rope by the magician is the appearance of sleep, dream, etc., like the magician that mounts it (rope) are *prajna*, *taijasa*, etc., that are located there (in the states of experience); other than the rope and the one that mounts it is the real magician; he remains on the ground, hidden by his own magic, and unseen. Like him is the supreme reality which is called *turiya*, Therefore, the noble aspirants for release are intent only on medi-

tating thereon; they have no concern for any theory of creation which is futile.

MKB, i, 7.

32. THE WORLD IS "MAYA"

न हि रज्ज्वां भ्रान्तिबुद्धया कल्पितः सर्पो विद्यमानः सन्विवेकतो निवृत्तः, न च माया मायाविना प्रयुक्ता तद्दर्शिनां चक्षुर्बन्धापगमे विद्यमाना सती निवृत्ता, तथेदं प्रपञ्चाख्यं मायामात्रं द्वैतम्, रज्जुवन्मायाविवच्च अद्वैतं परमार्थतः, तस्मान्न कश्चिन्प्रपञ्चः प्रवृत्तो निवृत्तो वाऽस्ति ।

मा० का० भा० i, 17.

It is not as if the snake that is assumed illusorily in the rope existed there in fact and then was removed through discrimination. Nor is it that the magic produced by the magician exists in fact and is then removed when the evil is lifted off the sight of the onlookers. Even thus, here, the duality which is called the world is mere illusion. And non-duality, which is like the rope and the magician, is the supreme truth. Hence, no world either as evolving or dissolving exists.

MKB, i, 17.

33. THE WORLD IS NON-REAL

यथा च प्रसारितपण्यापणगृहप्रसादश्रीपुंज़नपदव्यवहाराकीर्णमिव गन्धर्वनगरं दृश्यमानमेव सत् अकस्मादभावतां गतं दृष्टम्, यथा च स्वप्नमाये दृष्टे असद्रूपे, तथा विश्वमिदं द्वैतमसद् दृष्टम् ।

मा० का० भा० ii, 31.

Just as an imaginary city in the sky, full of shops stocked with articles for sale and of houses, palaces and

villages teeming with men and women, although seeming to be real, is observed to vanish suddenly, and as dream and illusion are observed to be unreal, even so all this universe of duality in its entirety is seen to be non-real.

MKB, ii, 31.

34. Duality not Real

उपलभ्यते हि मायाहस्ती हस्तीव, हस्तिनमिवात्र समाचरन्ति बन्धनारोहणादि हस्तिसंबन्धिभिर्धर्मैः, हस्तीति चोच्यते असन्नपि यथा, तथैवोपलम्भात्समाचारात् द्वैतं भेदरूपमस्ति वस्तु इति उच्यते । तस्मान्नोपालम्भसमाचारौ द्वैतवस्तुसद्भावे हेतू भवत इत्यभिप्रायः ॥

मा० का० भा० iv, 44.

The magic elephant, verily, is perceived like a real elephant, and like a real elephant it becomes the object of actions associated with elephants, such as being tied and being mounted upon. And it is referred to as an elephant, even though it is not real. Similarly, duality which is of the nature of difference is said to exist because it is perceived and is practically useful. Therefore, perception and practicality are not the criteria for the reality of duality.

MKB, iv, 44.

35. The World has no Reality Apart from Brahman

यथा घटकरकाद्याकाशानां महाकाशादनन्यत्वं, यथा च मृगतृष्णिकोदकादीनां ऊषरादिभ्योऽनन्यत्वं, दृष्टनष्टस्वरूपत्वात् स्वरूपेणानुपारव्यत्वात्, एवमस्य भोग्यभोक्त्रादि प्रपञ्चजातस्य ब्रह्मव्यतिरेकेणाभावः ।

ब्र० सू० भा० II, i, 14.

Just as pot-ether, basin-ether, etc., are not different from the ether-at-large, and just as the mirage-water, etc., are not different from the desert-sand, etc., because they are of the nature of what appear and are subsequently sublated and because their nature cannot be defined, even so the aggregate called the world, consisting of objects of enjoyment and enjoyers, has no existence apart from *Brahman*.

BSB, II, i, 14.

36. Interference for Illusoriness of the World

जाग्रद्दृश्यानां भावानां वैतथ्यमिति प्रतिज्ञा । दृश्यत्वादिति हेतुः । स्वप्नदृश्यभाववदिति दृष्टान्तः । यथा तत्र स्वप्ने दृश्यानां भावानां वैतथ्यं, तथा जागरितेऽपि दृश्यत्वमविशिष्टमिति हेतूपनयः । तस्माज्जागरितेऽपि वैतथ्यं स्मृतमिति निगमनम् । अन्तःस्थानात्संवृतत्वेन च स्वप्नदृश्यानां भावानां जाग्रद्दृश्येभ्यो भेदः । दृश्यत्वमसत्यत्वं चाविशिष्टमुभयत्र ।

मा० का० भा० ii, 4.

The things perceived in waking are illusory: this is the premise (*pratijna*). Because they are perceived : this is the reason (*hetu*). Like the things perceived in dream: this is the analogy (*drishtanta*). Just as there in dream the things that are perceived are illusory, so even in waking, 'being perceived' is common: this is the subsumptive correlation (*upanaya*). Therefore, in waking also it is taught that there is illusoriness: this is the conclusion (*nigamana*). Because of being within and in enclosed space, the things perceived in dream are different from those perceived in waking. But 'being perceived' and 'being non-real' are common to both.

MKB, ii, 4.

37. Argument for Illusoriness of the World

इतश्च वैतथ्यं जाग्रद्दृश्यानां भेदानाम्, आद्यन्तयोरभावात्, यदादावन्ते च नास्ति वस्तु मृगतृष्णिकादि, तन्मध्येऽपि नास्तीति निश्चितं लोके । तथेमे जाग्रद्दृश्या भेदाः आद्यन्तयोरभावात् वितथैरेव मृगतृष्णिकादिभिः सदृशत्वाद्वितथा एव, तथापि अवितथा इव लक्षिता मूढैरनात्मविद्भिः

मा० का० भा० ii, 6.

For this reason also, the things perceived in waking are illusory: they do not exist at the beginning or in the end. That which does not exist at the beginning or in the end, *e.g.* mirage, etc., does not exist in the middle also: this is the settled view in the world. So, these things that are perceived in waking are illusory, since they are similar to the illusory mirage, etc., being non-existent at the beginning or in the end. Even thus they are referred to as if real by the dull-witted people who do not know the Self.

MKB, ii. 6.

38. Creation Texts

मृल्लोहविस्फुलिङ्गादिदृष्टान्तोपन्यासैः सृष्टिः या च उदिता प्रकाशिता कल्पिता अन्यथान्यथा च, ससर्वः सृष्टिप्रकारो जीवपरमात्मैकत्वबुद्धयवतारायोपायोऽस्माकम्, यथा प्राणसंवादे वागाद्यासुरपाप्मवेधाद्याख्यायिका कल्पिता प्राणवैशिष्ट्यबोधावताराय . . . शाखाभेदेषु अन्यथान्यथा च प्राणादिसंवादश्रवणात् । यदि हि वादः परमार्थ एवाभूत्, एकरूप एव संवादः सर्वशाखास्वश्रोष्यत, विरुद्धानेकप्रकारेण नाश्रोष्यत, श्रूयते तु, तस्मान्न तादर्थ्यं संवादश्रुतीनाम् । . . . तस्मादुत्पत्त्यादि श्रुतय आत्मैकत्वबुद्धयवतारायैव ।।

मा० का० भा० iii, 15.

The creation that has been declared in scripture through the illustrations of clay, metal, sparks, etc., or otherwise, —all that mode of explaining creation is only a means to generate in us the cognition of the oneness of the individual soul and the supreme Self. It is just like the story of the organs of speech, etc., being smitten with evil by the demons, as related in the sections on *Prana*, which serves as a prelude to the teaching of the excellence of *Prana*.....In the different sections on *Prana*, the story is related differently. If the story were absolutely true, the narration would be identical in all the sections, and not in various forms which are even mutually contradictory, as they do appear in those sections. Therefore the narration is not for teaching that the story is true. . . . Thus, the creation texts, etc., are but a prelude to the cognition of the oneness of Self.

MKB, iii, 15.

39. The Empirical World, not Ultimately Real

सर्वव्यवहाराणामेव प्राग्ब्रह्मात्मताविज्ञानात् सत्यत्वोपपत्तेः । स्वप्नव्यवहारस्येव प्राक्प्रबोधात् । यावद्धि न सत्यात्मैकत्वप्रतिपत्तिः तावत्प्रमाणप्रमेयफललक्षणेषु विकारेषु अनृतत्वबुद्धिर्न कस्यचित् उत्पद्यते । विकारानेव तु 'अहं' 'मम' इत्यविद्यया आत्मात्मीयेन भावेन सर्वो जन्तुः प्रतिपद्यते स्वाभाविकीं ब्रह्मात्मतां हित्वा ।

ब्र० सू० भा० II, i, 14.

All empirical usages are true before the realization that *Brahman* is the Self, even as the empirical usage relating to dream is true before one wakes up. Indeed, as long as there is no knowledge of the one true Self, for no one there arises the knowledge that the modifications charac-

terized by being the means of knowledge, objects of knowledge, fruit, etc., are unreal. It is the modifications that all beings apprehend as 'I' and 'mine' identifying them with the self on account of nescience, rejecting the natural truth that *Brahman* is the Self.

BSB, II, i, 14.

V. THE JIVA

40. The Individual Soul

जीवो हि नाम चेतनः शरीराध्यक्षः प्राणानां धारयिता

ब्र० सू० भा० I, i, 6.

That which is called the individual soul (*jiva*) is the conscious being which presides over the body, and is the bearer of the vital airs.

BSB, I, i, 6.

41. The Jiva not Different from Brahman

न हि जीवो नाम अत्यन्तभिन्नो ब्रह्मणः । . . . बुद्ध्याद्युपाधिकृतं तु विशेषमाश्रित्य ब्रह्मैव सन् जीवः कर्ता भोक्ता चेत्युच्यते ।

ब्र० सू० भा० I, i, 31.

Indeed, what is called *jiva* is not absolutely different from *Brahman*. The *jiva* while being *Brahman*, comes to be called 'agent' and 'enjoyer' as conditioned by adjuncts such as the intellect, etc.

BSB, I, i, 31.

42. Difference Caused by Nescience

विज्ञानात्मपरमात्मनोः अविद्याप्रत्युपस्थापितनामरूपरचितदेहाद्युपाधिनिमित्तो भेदो न पारमार्थिकः

ब्र० सू० भा० I, iv, 22.

As between the individual soul and the supreme Self, the difference is as caused by nescience which occasions the adjuncts such as the body, etc., set up by name and form; the difference in not absolute.

BSB, I, iv, 22.

43. Superimposition of Adjuncts

अज्ञानान्मानसोपाधेः
कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽम्बुगते चन्द्रे
चलनादि यथाम्भसः ॥ आ० बो० 22.

Out of ignorance, the agency, etc., of the limiting adjunct, the mind, are superimposed on the Self, even as the movement, etc., of water are (superimposed) on the image of the moon reflected in water.

AB, 22.

44. The Ether Analogy

आत्मा परः हि यस्मात् आकाशवत् सूक्ष्मो निरवयवः सर्वगतः आकाशवदुक्तः जीवैः क्षेत्रज्ञैः घटाकाशैरिव घटाकाशतुल्यैः उदितः उक्तः, स एव आकाशसमः पर आत्मा । अथवा घटाकाशैर्यथा आकाश उदितः उत्पन्नः, तथा परो जीवात्मभिरुत्पन्नः, जीवात्मनां परस्मादात्मन उत्पत्तिर्या श्रूयते वेदान्तेषु, सा महाकाशाद्घटाकाशोत्पत्तिसमा, न परमार्थत इत्यभिप्रायः । तस्मादेवाकाशाद्घटादयः संघाता यथा उत्पद्यन्ते,

एवमाकाशस्थानीयात्परमात्मनः पृथिव्यादिभूत सङ्घाताः आध्यात्मिकाश्च कार्यकरणलक्षणा रज्जुसर्पवद्विकल्पा जायन्ते ।

मा० का० भा० iii, 3.

As the supreme Self is subtle, partless, and all-pervading like ether, it is compared to ether. And it is said to be manifest as souls (*jivas*) which are like ether limited by pots. That supreme Self, verily, is like ether. Or else, just as ether is said to be born because of limitation by pots-ether, so also the supreme is said to be born because of the souls, the knowers of the field (body). The origination of souls, from the supreme Self that is declared in the Vedantic texts is like the origination of pots-ether the ether-at-large. The meaning is that such origination is not real. Thus, just as products like pots, etc., are originated from ether, so also from the supreme Self which is in the place of ether the complexes of elements such as earth, etc., and also internal modes, related as effects and instruments, are originated, *i.e.*, they are imagined like the rope-snake.

MKB, iii, 3.

VI. KNOWLEDGE AND KARMA

45. Removal of Duality Through Knowledge

रोगार्तस्येव रोगनिवृत्तौ स्वस्थता, तथा दुःखात्मकस्यात्मनो द्वैतप्रपञ्चोपशमे, स्वस्थता, अद्वैतभावः प्रयोजनम् । द्वैतप्रपञ्चस्य च अविद्याकृतत्वात् विद्यया तदुपशमः स्तात ।

मा० का० भा० भूमिका

As for one who is afflicted with disease there is restoration of health when the disease is removed, so for one who is miserable there is restoration to his native state when the world of duality is resolved ; the realization of non-duality is the fruit. And, since the world of duality is the effect of nescience, its resolution is through knowledge.

MKB, Introduction

46. Action and Knowledge : Their Difference

अविरोधितया कर्म
नाविद्यां विनिवर्तयेत् ।
विद्याऽविद्यां निहन्त्येव
तेजस्तिमिरसङ्घवत् ॥ आ० बो० 3.

Action does not remove nescience, as it is not opposed to it; knowledge does destroy nescience, as light (destroys) dense darkness.

AB, 3.

47. Destruction of Ignorance

परिच्छिन्न इवाज्ञानात्
तन्नाशे सति केवलः ।
स्वयं प्रकाशते ह्यात्मा
मेघापाये अंशुमानिव ॥ आ० बो० 4.

On account of ignorance, the Self appears conditioned as it were ; when that is destroyed the pure Self, verily, shines of its own accord, like the sun when the cloud is dispelled.

AB, 4.

48. Works and Wisdom

ज्ञानकर्मणोर्विरोधं पर्वतवदकम्प्यम् ।. . .
"द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः ।
प्रवृत्तिलक्षणो धर्मो निवृत्तिश्च विभावितः ।।" इत्यादि पुत्राय विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण भगवता ।।

ई० उ० भा० 2.

The opposition between wisdom (*jnana*) and works (*karma*) is unshakable like a mountain. . . Bhagavan Vyasa, the great Vedic teacher, taught his son conclusively after much reflection, thus : These two paths are taught in the Veda, one called the path of activity (*pravritti*) and the other of renunciation (*nivritti*).

IUB, 2.

49. Knowledge is Opposed to Karma

कर्मविषये चानुक्तिः, तद्विरोधित्वात् । अस्य विजिज्ञासितव्यस्य आत्मतत्त्वस्य कर्मविषयेऽवचनम् । कस्मादिति चेत्, आत्मनो हि यथावद्विज्ञानं कर्मणाविरुध्यते । निरतिशयब्रह्मस्वरूपो ह्यात्मा विजिज्ञापयिषितः । . . . न हि स्वाराज्येऽभिषिक्तो ब्रह्मत्वं गमितः कंचन नमितुमिच्छति । अतो ब्रह्मास्मीति संबुद्धो न कर्म कारयितुं शक्यते । न ह्यात्मानमवाप्तार्थं ब्रह्म मन्यमानः प्रवृत्ति प्रयोजनवती पश्यति । न च निष्प्रयोजना प्रवृत्तिः । अतो विरुध्यत एव कर्मणा ज्ञानम् । अतः कर्मविषयेऽनुक्तिः ।

के० उ० वा० भा० भूमिका

In the context of ritual there is no reference (to the Self) because such reference would be incompatible therewith. Therefore, the true Self which is to be made known here (in the Upanishad) is not spoken of in the context of ritual. If it be asked 'Why is it so?' we

reply : 'The true knowledge of the Self, verily; is in conflict with ritual.' The Self that is to be made known, indeed, is of the nature of the unexcellable *Brahman* . . . . Not certainly does one who has been consecrated for self-rule and has attained *Brahman* desires to bow to anyone ; he who has realized the truth in the form 'I am *Brahman*' cannot cause anyone to act. He who regards *Brahman* as the self-complete end will not see any use in action. And no one will engage himself in action that is known to be futile. Therefore, knowledge is surely opposed to action. Thus it is intelligible that in the context of ritual there is no reference to self-knowledge.

KUVB, Introduction.

50. KNOWLEDGE, NOT DEPENDENT ON KARMA

न हि सर्वक्रियाकारकफलभेदबुद्धिनिरस्कारिण्या ब्रह्मविद्याया: शेषापेक्षा सहकारिसाधनसंबन्धो वा युज्यते । सर्व विषयव्यावृत्तप्रत्यगात्मविषयनिष्ठत्वाच्च ब्रह्मविद्याया: तत्फलस्य च निश्रेयसस्य "मोक्षमिच्छन्मदा कर्म त्यजेदेव समाधनम् । त्यजतैव हि तज्ज्ञेयं त्यक्तु: प्रत्यक्परं पदम्।।" तस्मात् कर्मणां सहकारित्वं कर्मशेषापेक्षा वा न ज्ञानस्योपपद्यते ।।

के० उ० प० भा० iv, 7.

It is not proper that *Brahman*-knowledge which rejects all notions of distinction of action, causal correlates, and fruit, should need a subsidiary or relation to an auxiliary means ; for *Brahman*-knowledge has for content the inner Self which excludes all objects, and whose fruit is liberation. It has been said : 'One desirous of release should always renounce action along with its means. It is only by one that so renounces that the inner Self which is the

supreme goal is realized.' Therefore, it is not intelligible that knowledge should require the help of, or be dependent on, action.

KUPB, iv, 7.

51. Purification of Mind Through "Karma"

सर्वमेतद्यथोक्तं कर्म च ज्ञानं च सम्यगनुष्ठितं निष्कामस्य मुमुक्षोः सत्त्वशुद्धयर्थं भवति। सकामस्य तु ज्ञानरहितस्य केवलानि श्रौतानि स्मार्तानि च कर्माणि दक्षिणमार्गप्रतिपत्तये पुनरावृत्तये च भवन्ति। स्वाभाविक्या त्वशास्त्रीयया प्रवृत्त्या पश्वादिस्थावरान्ताधोगतिः स्यात्। ...विशुद्धसत्त्वस्य तु निष्कामस्यैव बाह्यादनित्यात् साध्यसाधनसंबन्धादिह कृतात् पूर्वकृताद्वा संस्कारविशेषोद्भवाद्विरक्तस्य प्रत्यगात्मविषया जिज्ञासा प्रवर्तते।

के० उ० प० भा० भूमिका

All *karma* and knowledge (relating to ritual), when well observed by the one who is free from desires but longs to gain release, makes for the purification of the mind. For the one, however, who is associated with desires, *karmas* alone that are enjoined in Scripture and the Traditional Code, without knowledge, lead to the Southern path and (eventual) return (to this world). By the performance of natural action that is contrary to scriptural injunctions one goes along the downward path consisting of stations beginning with those of animals and ending with those of stationary objects. . . . .For the one whose mind has become pure, who is without desires, and who is non-attached to the relation of ends and means as between the external phenomena, and to the results of the residual impressions of the deeds done in this life or in former lives, there arises the eagerness to

inquire into the nature of the inner Self.

KUPB, Introduction.

52. Renunciation of Desires

प्रजाकर्मतत्संयुक्तविद्याभिर्मनुष्यपितृदेवलोकत्रयसाधनैः अनात्मलोक प्रतिपत्तिकारणैः किं करिष्यामः । न चास्माकं लोकत्रयमनित्यं साधनसाध्यमिष्टम्; येषामस्माकं स्वाभाविकोऽजोऽजरोऽमृतोऽभयो न वर्धते कर्मणा नो कनीयान् नित्यश्च लोक इष्टः । स च नित्यत्वान्ना-विद्यानिवृत्तिव्यतिरेकेणान्यसाधननिष्पाद्यः । तस्मात् प्रत्यगात्मब्रह्म-विज्ञानपूर्वकः सर्वैषणासंन्यास एव कर्तव्य इति ।

कर्म सहभावित्वविरोधाच्च प्रत्यगात्मब्रह्मविज्ञानस्य । न हि उपात्त-कारकफलभेदविज्ञानेन कर्मणा प्रत्यस्तमितसर्वभेददर्शनस्य प्रत्य-गात्मब्रह्मविषयस्य सहभावित्वमुपपद्यते । वस्तुप्राधान्ये सत्यपुरुषतन्त्र-त्वादुह्मज्ञानस्य । तस्मात् दृष्टादृष्टेभ्यः बाह्यसाध्यसाधनेभ्यो विरक्तस्य प्रत्यगात्मविषया ब्रह्मजिज्ञासा ।

के० उ० प० भा० भूमिका

What shall we do with offspring, action, and knowledge that is associated therewith, which are respectively the means to (the attainment of) the three worlds of the humans, the manes, and the gods, and which are not the means for the attainment of the world of the Self? To us the three worlds that are transitory and are attainable by these means are not acceptable. What is acceptable to us is that world which is natural, unborn, unageing, undying and fearless, which neither increases nor diminishes through action, and which is eternal. And that, being eternal, cannot be gained through means other than the removal of nescience. Therefore, what is to be done is but the renunciation of all desires as

preceded by the knowledge of *Brahman* which is the inner Self.

Also because the knowledge of *Brahman* which is the inner Self is opposed to being associated with action. Of the vision from which all differences have disappeared and which has for its content *Brahman* which is the inner Self, it is unintelligible that there should be co-existence with action which involves the knowledge of the perceived difference of causal correlates and results; for *Brahman*-knowledge, for which Reality is the principal, is not dependent on any human agency. Therefore, the *Brahman* inquiry which has for content the inner Self is for the one who is detached from the seen as well as the unseen means and ends that are external.

KUPB, Introduction.

53. The Need for Knowledge

कष्टा खलु सुरनरतिर्यक्प्रेतादिषु संसारदुःखबहुलेषु प्राणिनिकायेषु जन्मजरामरणरोगादिसंप्राप्तिरज्ञानात् । अत इहैव चेन्मनुष्योऽधिकृतःसमर्थः सन् यद्यवेदीदात्मानं यथोक्तलक्षणं विदितवान् यथोक्तेन प्रकारेण, अथ तदास्ति सत्यं मनुष्यजन्मन्यस्मिन् अविनाशोऽर्थवत्ता वा सद्भावो वा परमार्थता वा सत्यं विद्यते । . . . न चेदिह जीवन् चेदधिकृतः अवेदीत्, न विदितवान् तदा महती दीर्घानन्ता विनष्टिः विनाशनं जन्मजरामरणादिप्रबन्धाविच्छेदलक्षणा संसारगतिः ॥

के० उ० प० भा० ii, 5.

Hard, indeed, is the lot that one gets in the form of birth, old age, death, disease, etc., on account of ignorance, in the bodies of living beings such as the divine, human, animal and ghostly that are replete with the

misery of transmigration. Therefore, if a man, being eligible and competent, knows, even here, the Self that is of the nature explained and in the manner mentioned, then there is truth, *i.e.*, there is, in this human birth, immortality, purposefulness, the nature of existence, the absolute truth. But if one, living here and being eligible, does not know (the Self), then there would be great destruction, endless misery in the form of transmigration characterised by the perpetuation of birth, old age, death, etc.

KUPB, ii, 5.

54. THE SELF IS SELF-ESTABLISHED

न हि स्वभावसिद्धं वस्तु सिषाधयिषति साधनैः, स्वभावसिद्धश्च आत्मा । तथा नापिप्रयिषितः, आत्मत्वे सति नित्याप्तत्वात् । नापि विचिकारयिषितः, आत्मत्वे सति नित्यत्वादविकार्यत्वादविषयत्वादमूर्तत्वाच्च ।... न च संचिस्कीर्षितः...अनन्यत्वाच्च । अन्येनान्यत् संस्क्रियते । न चात्मनोऽन्यभूता क्रिया अस्ति, न च स्वेनैवात्मना स्वात्मानं संचिस्कीर्षेत् । न च वस्त्वन्तराधानं नित्यप्राप्तिर्वा वस्त्वन्तरस्य नित्या । नित्यत्वं चेष्टं मोक्षस्य । अतः उत्पन्नविद्यस्य कर्मारंभोऽनुपपन्नः ॥

के० उ० वा० भा० भूमिका

One does not seek to establish through means a reality that is self-established. And the Self is self-established. Likewise, it is not what is attained ; for, being the Self, it is ever attained. Nor is it what may be modified ; for, being the self, it is eternal, unmodified, non-object, and formless. . . . . Not may it be purified. . . . for, it is not different from oneself. One may purify another. But, apart from the Self there is nothing which can be called action. Nor may the Self seek to purify itself by itself. The receiving or attaining of one by another cannot be

eternal. But release is admitted to be eternal. Therefore, in the case of one for whom knowledge has arisen, commencement of action is unintelligible.

KUVB, Introduction.

55. Connection between Karma and Knowledge

कर्मनिष्ठाया ज्ञाननिष्ठाप्राप्तिहेतुत्वेन पुरुषार्थहेतुत्वं, न स्वातन्त्र्येण, ज्ञाननिष्ठा तु कर्मनिष्ठोपायलब्धात्मिका सती स्वातन्त्र्येण पुरुषार्थहेतुः, अन्यानपेक्षा ।

भ० गी० भा० iii, 4.

The discipline of action becomes the means for the human goal by causing the eligibility for the discipline of knowledge, and not independently; the discipline of knowledge, however, when it has been gained through the discipline of action, becomes the means for the human goal independently, without depending on any other (means).

BGB, iii, 4.

56. No Karma after Knowledge

न्यायाच्च—उपायभूतानि हि कर्माणि संस्कारद्वारेण ज्ञानस्य । ज्ञानेन तु अमृतत्वप्राप्तिः । . . . न हि नद्याः पारगो नावं न मुञ्चति यथेष्टदेशगमनं प्रति स्वातन्त्र्ये सति ॥

के० उ० वा० भा० भूमिका

This is the reasoning : Deeds are but the means to knowledge through the purification (of the mind). Through knowledge, however, immortality is gained. . . . When one has crossed the river and has the independence to go to his destination, one does not, indeed, cling to the boat.

KUVB, Introduction.

57. NO KARMA-YOGA FOR THE JNANI

आत्मत्वविदः सम्यग्दर्शनविरुद्धो मिथ्याज्ञानहेतुकः कर्मयोगः स्वप्नेऽपि संभावयितुं न शक्यः ।

भ० गी० भा० v, 1.

In the case of the knower of the Self, *Karma-yoga* is not possible even in dream, since it is based on erroneous knowledge.

BGB, v, 1.

VII. THE MEANS AND THE GOAL

58. QUALIFICATIONS FOR VEDANTIC STUDY

नित्यानित्यवस्तुविवेकः, इहामुत्रार्थभोगविरागः, शमदमादिसाधनसंपत्, मुमुक्षुत्वं च । तेषु हि सत्सु प्रागपि धर्मजिज्ञासाया ऊर्ध्वं च शक्यते ब्रह्म जिज्ञासितुं ज्ञातुं च न विपर्यये ॥

ब्र० सू० भा० I, i, 1.

Discrimination between what is eternal and what is non-eternal, non-attachment to the enjoyment of objects here and hereafter, the complement of means consisting of calmness, sense-control, etc., and the desire for release when they are present, even before there is the inquiry into *dharma*, or thereafter, it is possible to inquire into *Brahman*, and to know it; and not otherwise.

BSB, I, i, 1.

59. SLAYERS OF SELF

आत्महनः । के, ते जनाः ये अविद्वांसः । कथं ते आत्मानं नित्यं हिंसन्ति? अविद्यादोषेण विद्यमानस्यात्मनः तिरस्करणात् । विद्यमान-

स्यात्मनो यत्कार्यं फलं अजरामरत्वादिसंवेदनलक्षणं तद्धतस्यैव तिरोभूतं भवतीति प्राकृता अविद्वांसो जना आत्महन उच्यन्ते । तेन ह्यात्महननदोषेण संसरन्ति ते ॥

ई० उ० भा, 3.

Slayers of Self: who are they? They are people who are ignorant. How can they slay the Self that is eternal? By ignoring the Self that exists, being influenced by the defect of nesience. The sign of the Self that exists is the consciousness of its undecaying immortal nature: that remains veiled, as if the Self had been slain, and so the ordinary ignorant people are said to be slayers of the Self. By reason of the defect of slaying the Self, they transmigrate.

IUB, 3.

60. Non-attachment and Knowledge

एवं विरक्तस्य प्रत्यगात्मविषयं विज्ञानं श्रोतुं मन्तुं विज्ञातुं च सामर्थ्यमुपपद्यते, नान्यथा । एतस्माच्च प्रत्यगात्मविज्ञानात् संसारबीजमज्ञानं कामकर्मप्रवृत्तिकारणं अशेषतो निवर्तते ।

के० उ० प० भा० भूमिका

It is, indeed, for the one who is thus non-attached that there is observed the ability to study, reflect on, and understand the knowledge relating to the inner Self, and not in any other way. Through such knowledge of the inner Self which is *Brahman*, ignorance which is the cause of transmigration and of desire and action, is removed without residue.

KUPB, Introduction.

61. Covet Not

कस्यस्विद्धनम् ? न कस्यचिद्धनमस्ति यत् गृध्येत । आत्मैवेदं सर्वमितीश्वरभावनया सर्वं त्यक्तम्. अत आत्मन एवेदं सर्वं आत्मैव च सर्वम् । अतो मिथ्याविषयां गृधिं मा कार्षीः ॥

ई० उ० भा० 1.

Whose is wealth? If wealth could belong to anyone, it might be coveted. (But) everything has been renounced through the perception of the Lord (everywhere) in the form 'The Self alone is all this'. Hence, of the Self alone is all this, and the Self alone is all this. Therefore, do not covet the content of an illusion.

IUB, 1.

62. Upasana (Meditation)

उपासनं नाम यथाशास्त्रं उपास्यस्यार्थस्य विषयीकरणेन सामीप्यं उपगम्य तैलधारावत् समानप्रत्ययप्रवाहेण दीर्घकालं यत् आसनं तत् उपासनमाचक्षते

भ० गी० भा० xiii, 3.

Upasana means getting near the object meditated upon, and, staying for a long time there by directing a continuous flow of even thoughts like the flow of oil.

BGB, xii, 3.

63. Method of Contemplation

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥

आ० बो० 38.

Seated in a solitary place, without attachment, and with senses controlled, one should contemplate that

one Self which is infinite, without thinking of anything else.

AB, 38.

64. Realization: Its Nature

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥

आ० बो० 40.

Having given up all, *viz.* form, caste, etc., the one who has realized the supreme truth remains as of the nature of the plenary consciousness-bliss.

AB, 40.

65. Turiya, the Truth

आत्मत्वावगमे तुरीयस्य अनात्मतृष्णाव्यावृत्तिहेतुत्वात्, शुक्तिकावगम इव रजततृष्णायाः । न हि तुरीयस्यात्मत्वावगमे सति अविद्यातृष्णादिदोषाणां संभवोऽस्ति । न च तुरीयस्यात्मत्वानवगमे कारणमस्ति । सर्वोपनिषदां तादर्थ्येनोपक्षयात्

मा० उ० भा० i, 7.

When the *Turīya* is realized to be the Self, there is the cause for the removal of the thirst for the non-self, even as the thirst for silver is removed when nacre is cognized. When, indeed, the *Turīya* is realized to be the Self, the defects such as nescience and thirst cannot possibly be. Nor is there any reason for not realizing the *Turīya* to be the Self, for all the Upanishads have that as their sole purport.

MUB, i, 7.

66. BRAHMAN-REALIZATION

निगृहीतं चित्तं यदा सुषुप्ते न लीयते, न च पुनर्विषयेषु विक्षिप्यते, अनिङ्गनं अचलं निवातप्रदीपकल्पं, अनाभासं न केनचित् कल्पितेन विषयभावेनावभासते इति, यदा एवंलक्षणं चित्तं, तदा निष्पन्नं ब्रह्म, ब्रह्मस्वरूपेण निष्पन्नं चित्तं भवतीत्यर्थः ।

मा० का० भा० iii, 46.

When the mind brought under control does not get resolved in sleep nor again get dissipated among objects, when it becomes still like the flame of a lamp kept in a windless place, when it does not appear in the form of any imagined object, when the mind is of such nature, then it merges in the form of *Brahman*.

MKB, iii, 46.

67. STRENGTH BORN OF KNOWLEDGE

अविद्याजं हि वीर्यं विनाशि । विद्यया अविद्याया बाध्यत्वात् । न तु विद्याया बाधकोऽस्तीति विद्याजममृतं वीर्यम् । अतो विद्या अमृतत्वे निमित्तमात्रं भवति । "नायमात्मा बलहीनेन लभ्यः" इति चाथर्वणे । लोकेऽपि विद्याजमेव बलमभिभवति न शरीरादिसामर्थ्यम् यथा हस्त्यादेः ॥

के० उ० वा० भा० ii, 4.

The strength that is born of nescience is perishable, for nescience gets sublated by knowledge. But there is nothing that can sublate knowledge. Hence, the strength born of knowledge is immortal. Thus, knowledge becomes the sole instrument of immortality. There is the *Atharvana-sruti* (*Mundaka*) text, "This Self is not gained by one who lacks strength."

Even in the world, it is only the strength born of knowledge that overpowers the skill that belongs to the body, etc., as is seen in the case of the elephant, etc., (which are controlled by man).

KUVB, ii, 4.

68. Realization—Freedom

शास्त्राचार्योपदेशमन्वबोध आत्मसत्यानुबोधः । तेन संकल्पाभावान्न संकल्पयते दाह्याभावे ज्वलनमिवाग्नेः यदा यस्मिन् काले, तदा तस्मिन् काले अमनस्तां अमनोभावं याति ।

मा० का० भा० iii, 32.

Realization of truth of the Self is what results from scripture and the instruction of the teacher. Through that (the mind) gains freedom from illusory assumptions, *i.e.*, is no longer imagines, even as fire does not burn in the absence of fuel. When this happens, then at that time the mind becomes non-mind.

MKB, iii, 32.

69. Attainment of Knowledge

अलब्धावरणा; अलब्धमप्राप्तमावरणम् अविद्यादिबन्धनं येषां ते धर्माः अलब्धावरणाः बन्धनरहिता इत्यर्थः । प्रकृतिनिर्मलाः स्वभावशुद्धाः आदौ बुद्धाः तथा मुक्ताः, यस्मान् नित्यशुद्धबुद्धमुक्तस्वभावाः । यद्येवं कथं तर्हि बुध्यन्त इत्युच्यते—नायकाः स्वामिनः समर्थाः बोद्धुं बोधशक्तिमत्स्वभावा इत्यर्थः । यथा नित्यप्रकाशस्वरूपोऽपि सन् सविता प्रकाशत इत्युच्यते, यथा वा नित्यनिवृत्तगतयोऽपि नित्यमेव शैलाः तिष्ठन्तीत्युच्यते, तद्वत् ।

मा० का० भा० iv, 98.

The souls are never under the veil of bondage, imposed by nescience; they are ever free from bondage. They are pure by nature, enlightened and liberated from the very beginning; so, they are of the nature of the eternally pure, enlightened and free reality. "If this be so, why is it said by the teachers who know that they are *liberated ?*" It is replied thus: Just as the sun, although ever of the nature of illumination, is said to be *shining*, and just as the hills, although ever devoid of movement, are said to be *standing*, even so here.

MKB, iv, 98.

70. True Wisdom

तदेतत्सम्यग्दर्शनं स्तूयते—विगतरागभयक्रोधादिसर्वदोषैः सर्वदा मुनिभिः मननशीलैः विवेकिभिः वेदपारगैः अवगतवेदान्तार्थतत्त्वैः ज्ञानिभिः निर्विकल्पः सर्वविकल्पशून्यः अयमात्मा दृष्टः उपलब्धो वेदान्तार्थतत्परैः . . . विगतदोषैरेव पण्डितैर्वेदान्तार्थतत्परैः संन्यासिभिः अयमात्मा द्रष्टुं शक्यः, नान्यैः रागादिकलुषितचेतोभिः स्वपक्षपातिदर्शनैः तार्किकादिभिः ।

मा० का० भा० ii, 35

The true wisdom is thus extolled: The sages who are ever free from all defects such as attachment, fear and anger, who are given to contemplation, who have discriminative knowledge, who have mastered the Veda, who have understood the truth of Vedanta, *i.e.* who have realized the meaning of Vedanta and are steadfast therein, by them has been seen this Self which is free from all imaginations, *i.e.*, free from all illusions . . . It is only by the *sannyasions* (ascetics) who are rid of all defects and are stead-

fast in the truth of Vedanta that they have learnt that this Self can be seen, not by others whose minds are defiled by attachment, etc., and who are vain logicians, clinging to their own views.

MKB, ii, 35.

71. Attainment of Moksha

विदुषः त्यक्तैषणस्य स्थितप्रज्ञस्य यतेरेव मोक्षप्राप्तिः, न तु असंन्यासिनः कामकामिनः ।

भ० गी० भा० ii, 70.

Moksha is for the man of wisdom who has renounced desire and who strives for it, and not for the one who has not renounced and has desires.

BGB, ii, 70.

72. The Great Knowers

अजे साम्ये परमार्थतत्त्वे एवमेवेति ये केचित् स्त्र्यादयोऽपि सुनिश्चिता भविष्यन्ति चेत्, त एव हि लोके महाज्ञानाः निरतिशयतत्त्वविषयज्ञाना इत्यर्थः । तच्च तेषां वर्त्म तेषां विदितं परमार्थतत्त्वं सामान्यबुद्धिः अन्यो लोकः न गाहते, नावतरति न विषयीकरोतीत्यर्थः

मा० का० भा० iv, 95.

Those—including women—who get convinced thus of the supreme, the one, are alone the great knowers in the world, they are endowed with the knowledge that has for content the unexcellable truth. Their path and the supreme reality realized by them are not understood by the rest of the world that possesses only the ordinary intellect.

MKB, iv, 95.

73. No return to Duality

न हि ब्रह्मैकत्वविज्ञानेनोन्मथितस्य द्वैतविज्ञानस्य पुनः संभवोऽस्ति ।

ब्र० सू० भा० I, i, 4.

There is no possibility of re-emergence of the knowledge of duality after it has been destroyed by the knowledge of the oneness of *Brahman*.

BSB, I, i, 4.

74. Plenary Satisfaction

अलङ्कारो ह्यस्माकं यद्ब्रह्मात्मावगतौ सत्यां सर्वकर्तव्यताहानिः कृतकृत्यता च ।

ब्र० सू० भा० I, i, 4.

This, indeed, is an ornament to us that when there is *Brahman*-knowledge, there is the destruction of all sense of agency, and the satisfaction of complete fulfilment.

BSB; I, i, 4.

75. Self-knowledge Here

इह मनुष्यजन्मनि सति अवश्यमात्मा वेदितव्य इत्येतद्विधीयते । कथम्? इह चेदवेदीद्विदितान्, अथ सत्यं परमार्थतत्त्वमस्ति अवाप्तम् । तस्य जन्म सफलमित्यभिप्रायः । न चेदिहावेदीन्न विदितवान्, वृथैव जन्म । अपि च महती विनष्टिः महान् विनाशो जन्ममरणप्रबन्धा विच्छेदप्राप्तिलक्षणः स्याद्यतः तस्मादवश्यं तद्विच्छेदाय ज्ञेय आत्मा ।

के० उ० वा० भा० ii, 5.

Here, in this human life, the Self must necessarily be known. This is the teaching. How? If, here, the Self is known, then there is the supreme truth, *i.e.*, life's goal would be achieved: this is the meaning. If

the Self is not known, life would become futile. There would be great destruction consisting of (continued) involvement in the uninterrupted cycle of birth and death. Hence, for the sake of breaking it, the Self should be known.

KUVB, ii, *5*.

76. Attainment of the Ever-attained

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥

आ० बो० 44.

The Self, although always attained, is unattained, as it were, through nescience; when that (nescience) is destroyed, it becomes manifest, as if attained, like the ornament round one's own neck.

AB, 44.

77. Jivan-mukti

जीवन्मुक्तिस्तु तद्विद्वान्पूर्वोपाधिगुणांस्त्यजेत् ।
स सच्चिदादिधर्मत्वं भेजे भ्रमरकीटवत् ॥

आ० बो० 49.

That is release while living, wherein the wise one gives up the previous limiting adjuncts and their attributes and attains the nature of existence-consciousness, etc., like the worm becoming the wasp.

AB, 49.

78. The Wise One has no Body

तस्मात् मिथ्याप्रत्ययनिमित्तत्वात् सशरीरत्वस्य, सिद्धं जीवतोऽपि विदुषः अशरीरत्वम् । . . . न अवगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वम् ।

ब्र० सू० भा० I, i, 4

Being endowed with a body is due to illusory knowledge. Therefore, it is established that for the wise there is no body even while living . . . For the one who has *Brahman*-knowledge there is no subjection to transmigration as before.

BSB, I, i, 4.

78. Being Brahman

ब्रह्मभावश्च मोक्षा: . . . अनाधेयातिशयस्वरूपत्वान्मोक्षस्य . . . नित्यशुद्धबुद्धमुक्तस्वरूपत्वात् मोक्षस्य ।

ब्र० सू० भा० I, i, 4

Being *Brahman* is release .....Release is of the nature of *Brahman* to which no addition is possible . . . Release is of the nature of *Brahman* which is eternal and pure.

BSB, I, i, 4.

80. Fruit of Knowledge

तस्यैतत्फलमाह—अपहत्य पाप्मानं अपक्षय्य धर्माधर्मावित्यर्थ: अनन्ते अपारे अविद्यमानान्ते स्वर्गे लोके सुखप्राये निर्दु:खात्मनि परे ब्रह्मणि ज्येये महति सर्वमहत्तरे प्रतितिष्ठति, सर्ववेदान्तवेद्यं ब्रह्म आत्मत्वेनावगम्य तदेव ब्रह्म प्रतिपद्यत इत्यर्थ: ।

के० उ० वा० भा० iv, 9.

This is the fruit (of knowledge): shaking off sin, *i.e.*, destroying merit and demerit, one gets firmly established in the supreme *Brahman* that is endless, of the nature of unending heaven, *viz.*, happiness devoid of misery, the reality that is greater than all. Realizing *Brahman* that is known through all the *Vedanta* texts as the Self, one attains that *Brahman* alone. This is the meaning.

***KUVB*, iv, 9.**

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DR. T.M.P. MAHADEVAN, formerly Head of the Philosophy Department, Madras University, is an Advaitin by temperament and training and has been engaged in intensive research in Advaita classics. He has several outstanding publications to his credit, notable among these being his doctoral thesis on the Philosophy of Advaita, Gaudapada—a Study in Early Advaita, Outlines of Hinduism, and a critical edition of Sambandha—Vartika of Sureśvara. Besides these, his book Time and Timeless, which is a lucid survey of the problems of Time from the standpoint of Vedanta, deserves a special mention.

Dr. Mahadevan has made extensive lecture tours in America and other Western countries. At present he is the Director of the Centre of Advanced Study of Philosophy. In recognition of his services to the cause of Indian religion, philosophy, and culture at home and abroad, the Government of India conferred upon him the title of Padmabhushana in 1967.